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The Week.

PERHAPS as important a matter as any that has engaged the attention of Congress during the week is the "Sue Murphy Relief Bill," which has kept the Senate busy for a greater or less part of every day, and which needs all the discussion it is likely to get. The question is of paying a so-called loyal citizen of Alabama for property destroyed by the national forces during the war. Fighting had hardly ceased when claims for the value of property destroyed began pouring in, and, if we are not mistaken, some of them were paid; but an order issued in 1866 put a stop to the leak, which only needs the least reopening to become a torrent. The number of valuable libraries which we shall discover to have been burned by our illiterate soldiery; the millions of dollars' worth of fine residences destroyed by the removal of clap-boarding for camp-fires; the droves of cattle and horses that will turn out to have been seized by Federal commissaries and quartermasters; the unsuspected multitude of Unionists that will be found to have kept their faith, in case of the gratification of Mr. Doolittle's and Mr. Hendricks's desire that the good name of the North may not be disgraced, will exceedingly surprise the tax-payer. He will pay for more Patent Office reports and *Congressional Globes*, under the designation of four hundred thousand dollar libraries, than he now has any conception of. The friends of this particular bill seem to have been unfortunate in their choice of a test case. At any rate, it is alleged that Mrs. Murphy needs no relief, because the destroyed property was not hers but her stepfather's, and, secondly, because if she deserves relief it is not to the United States that she ought to look for it, because she assisted at several presentations of rebel flags and even made encouraging speeches.

Other matters of importance that have come up in the Senate are the bill to authorize an air-line railroad between Washington and New York and a bill introduced by Mr. Edmunds to prevent the holding by any one person of two national offices at the same time. Mr. Sherman spoke strongly in favor of the air-line road, and in the course of his speech caused to be read a certain circular which the railroad presidents are sending about, and which shows that the lobbying against the proposed destruction of the Jersey monopolies will be of the most strenuous character. Mr. Sherman, however, predicted with a confidence which everybody hopes the event may justify the total failure of the companies' scheming. Mr. Edmunds's bill seems likely to pass, but not without some slight modifications, that will, however, not affect the principle of it. In many of the States the State constitution forbids occupancy of State offices by a United States officer—a prohibition which neither a stickler for State rights nor an upholder of the dignity of the Union will be disposed to quarrel with. The number of offices is, however, so great and the general effect of office-holding so

doubtfully good, that it seems desirable that whenever possible one man should, as Mr. Fessenden points out, be two or three or four officers—lighthouse-keeper, say, collector and assessor of internal revenue, and postmaster, in some desolate fishing hamlet—and thus the citizen be led out of an American temptation that destroys many.

In the House nothing has been done so noticeable as the repeal of the Tenure-of-Office Act. It passed under the operation of the previous question and by 121 yeas to 47 nays. The numbers read as if the vote was a party one, but it was not; a majority of the Democrats voted in the affirmative, and the nays were principally Republican. Schenck, Garfield, Jenckes, Shellabarger, and Maynard voted in the negative. Mr. Washburn, of Indiana, has the credit, such as it is, of having offered this bill, but, as the House was reminded by Mr. Butler, he, not Mr. Washburn, is the man who first introduced the measure, and this bill of Mr. Washburn's is identical with the one which he (Mr. Butler) introduced the other day, and which was referred to the Judiciary Committee. It is understood that a majority of the Judiciary Committee were for making a favorable report. A bill for which Mr. Butler really deserves credit is one that he has framed for the prevention of a great evil in Virginia. The judges of the State courts there are, many of them, incapacitated by former disloyalty for the exercise of judicial functions. Lawyers, therefore, take their convicted clients' cases into the United States courts, the judges of which conceive themselves bound to discharge the prisoners. Mr. Butler's bill directs a stay of proceedings in all such cases until the justices of the Supreme Court shall have decided whether or not such convictions are valid. Mr. Robinson, on Monday, offered a bill which allows the Secretary of the Treasury, the Mayors of this city and Brooklyn, the Governor of the State, and the Collector of the Port to expend five millions annually for the improvement of New York harbor. The passage of this bill would easily call into existence another "ring" of first-rate magnitude.

For the rest, the Appropriation Bill kept the House pretty busy for a good deal of the week; but it found time to listen to Mr. Boyer, who made an unnecessary Democratic speech, *de omnibus rebus*, in reply to the unnecessary Republican speech on the same topics with which Mr. Blaine favored the country before the recess. Mr. Boutwell proposes a suffrage amendment to the Constitution. It declares the right of men of color to vote for President, Vice-President, and Representatives, and provides punishments for all who hinder them. There has been bitter debate over the alleged breach of contract on the part of Wells, Fargo & Co. and a proposition to order the Postmaster-General to withhold a certain amount now nominally due them. Finally, the House was amused by an incidental debate between "honest John Covode" and the equally pious but a trifle wiser Catholic champion, Mr. Fernando Wood. Mr. Covode opposed the sending of an American minister to Rome, because certain Papists went into his district last year and fraudulently defeated him, as he fully believes.

A singular illustration of the kind of contributions the South is making to our legislative wisdom was furnished last week by Mr. Spencer's bill, introduced into the Senate, directing the Secretary of the Treasury to buy all cotton offered him after the first of July next at 20 cents per pound for uplands and 30 cents for Sea Islands. As cotton now sells at about 26 cents, and is not unlikely to be considerably lower next year, the effect of this bill would of course be, in case the crop proved very large, to place the whole of it at the Secretary's disposal at a good high figure, and his embarrassment would be increased by the fact that the bill directs him to sell what he buys at an advance of at least five cents, so that in a dull season it would go

off slowly, as buyers, knowing he could not spin it himself, and that he could not "carry it" very long, would hold off. Now that Mr. Spencer has manfully "leaped ahead," where is the enterprising Congressman who will make similar arrangements with the Government for having the shoe-dealers relieved of their drooping stock, the farmers of their declining hay, and, in fact, everybody in the country of his old clothes, horse-shoes, furniture, and other worthless odds and ends? There is nothing that a decent man wants to sell that a truly popular government ought not to be compelled to buy at a fair, humane rate.

On the question of resuming specie payments there has been no light thrown since the opening of Congress. Senator Morton, who has made himself the director of the process in the Senate, has been spending the holidays carrying on a somewhat comical discussion about it with Mr. Greeley, the opinions of the latter having absolutely no value, except as an indication of the owner's child-like and beautiful confidence in human nature. The country is flooded with letters and pamphlets on the same subject from other sources, and we shall not trouble our readers with further notices of them. Many contain much that is valuable, but life is too short for the profitable perusal of them. The best advice we can offer to simple souls for their guidance amidst the prevailing din and confusion and conflict of testimony is to cling firmly to this one idea, that a government can only procure gold by taxation, loans, or plunder; that gold coin is a luxury which we sold as too expensive for us when the war broke out; that if either Government or people want to get it back to use as a circulating medium once more, they will have to buy it or borrow it, just like a silk dress or a buggy. With these aphorisms suspended from his neck anybody may plunge into the melee and crack skulls over the question of how to buy the gold most cheaply—for that is really the only question under debate—with a fair expectation of coming out just as creditably as the common run of financiers.

The "war on the Ogeechee," and the "Georgia outrages," and the "insurrection of negroes in Georgia," and the new San Domingo war are all creditable to the Associated Press reporter at Savannah, who must be proud of himself, and a just cause of pride to his employers who pay him his salary, as a not imbecile person collecting accurate news. A man, Middleton by name, accused some of his hands of stealing rice, and got warrants for their arrest. The sheriff, before going out to serve the warrants, demanded the aid of the military. He is a cowardly man, and there seemed no sound reason for granting his request; so he set out with his deputies, and when he came in sight of the plantations, and the people began to get together, he fled, no man pursuing him. At once Savannah decided there was a civil war; it was known, so they say, that most of the planters have been cheating their hands for a year or two, and might have justly feared trouble. A company of a hundred and twenty marched out well armed, fired at a negro boy and shot him through the leg, saw a dozen negroes taking to the woods, and then returned to the city, when they at once organized three battalions, with colonels and a general and so on, and prepared for a battue, the reporter meantime telegraphing about the murders and rapes and burnings. General Sibley, going out by General Meade's order, found frightened negroes anxious to be arrested if they had done anything, no fortifications, no arms but "corn-minders' guns" (three stand), and a bayonet on a stick, no hostile intentions, no anything of all the newspapers had said so vociferously.

The combination of Democrats and Republicans which voted to repeal the Tenure-of-Office Act bears a striking resemblance to that which, under Butler's lead last spring, directed the Committee of Ways and Means to bring in a bill taxing the bondholders ten per cent. We are, as we have said more than once, in favor of the repeal, and do not know what motives have influenced men like Messrs. Garfield and Schenck in opposing it, but we have no doubt they are respectable; and we may add that we think the passage of a measure of such importance, without permitting such men to produce their arguments against it, is another of those gross insults to the country and breaches of parliamentary propriety of which the Republican party has committed so many. To estimate this last one at its full magnitude,

however, one must go back and read the speeches in which some of the worthies who are now for repealing the act, urged its passage, and in which they assailed the President for violating it, and the solemn and elaborate demonstrations of its necessity and wisdom, not as a protection against Andrew Johnson only, but against all Presidents, which they offered us, and the rabid abuse they and their newspaper followers heaped on any man who called himself a Radical, and yet presumed to doubt its expediency. A more striking illustration of the contempt in which they hold the unfortunate public was hardly ever offered than the present cool attempt, after all this, to cast it aside without even giving themselves the trouble to offer a single reason for their change of opinion. They have arranged the argumentative part of the business, they say, privately amongst themselves. The names of the majority and minority ought to be kept for reference and comparison, and will certainly repay study.

It is hardly necessary to say that if this lavish use of the previous question continues, the publicity of Congressional proceedings, considered either as a means of informing the public judgment or as furnishing a check on the conduct of representatives, becomes a farce. All legislative measures are, on the whole, better debated in the newspapers than they are in Congress, so that the people can form a tolerably fair opinion of their value without Congressional help. But then members of Congress are supposed to be in possession of facts and circumstances which do not always reach editors, and which constitute disturbing or modifying influences for which no allowance is usually taken in forming the clear-cut conclusions of the newspaper. One of the great uses of Congress and of Congressional debate is to let the public know what these facts and circumstances are, both as an assistance in drawing inferences touching the particular case and in the general work of political education. Moreover, although nobody expects each member to give his reasons for his vote, everybody wishes or ought to wish to know by what arguments he was influenced in voting, especially in cases in which the party is divided. In other words, we want to know, as the only efficient check on his conduct, what reasons he gave for voting as he did, or what reasons he listened to; either will do, but one or the other is essential, if the responsibility of legislation is to be anything more than a name. We are not, or ought not to be, satisfied by being told that he talked the matter over in the cloak-room or on a back sofa, with General Butler. What the general said on that occasion may have been admirable and overwhelming, but the experience of thirty centuries has settled it for ever that no man has a right to make laws for a free people without either standing up and giving his reasons openly or listening to somebody else who gives reasons for him openly. Better be governed any day by a silent despot than a silent crowd, for an honest crowd is never silent, and an honest despot may be. We need say nothing of the facilities which this free use of the previous question affords for covering up jobs, and the pleasure with which the various "rings" must therefore witness it; but we ought to call attention to the manifest tendency there is on the part of the Butlerites and inspired Radicals to combine in the House with the Democrats against the rational and thinking Republicans.

Mr. Chandler has been re-nominated for the senatorship by the Republicans of Michigan, as, indeed, everybody expected he would be. In his speech of acknowledgment before the caucus he vigorously denounced Great Britain, and declared that he had a mortgage on Canada which he was going to foreclose on an early day. This helps to confirm the suspicion which we expressed a fortnight ago, that this unscrupulous power was at the bottom of the opposition to his re-election, and that it was her agents who got up the stories about his drunkenness and other excesses. As we ought not, however, to keep back any facts which militate against our theory, we will mention that General Butler, who published a certificate of Mr. Chandler's sobriety, asserts that the opposition was due to Mr. Chandler's having been a vigorous promoter of impeachment, and represents it as simply part of a crusade which is going on against everybody who took an active part against Mr. Johnson in that remarkable process. If this be the

true state of the case, all we can say is that those who are engaged in this miserable persecution of wise and saintly men ought to be thoroughly ashamed of themselves. We have little doubt that, if the truth were known, they would be found to be the same persons whose efforts to take away the pensions from the disabled soldiers and sailors and the widows and orphans call forth so regularly the noble "soldiers and sailors" resolution in the platform of all the nominating conventions of both political parties. Certificates were also furnished to Mr. Chandler by Mr. Henry Wilson, who testified to his sobriety, and by Mr. Stanton, who testified to his usefulness during the war and the confidence reposed in him by Mr. Lincoln. One of the most mysterious and yet encouraging facts in connection with the vice of intemperance is the freedom from it enjoyed by politicians who are "sound on the main question." We find, on enquiring of their associates as to their habits, either that the sight of liquor is hateful to them, or that, if they consume it, it produces no more effect on their nerves or character than ass's milk, while, on the other hand, there are few "traitors" or conservatives who are not frequently carried to bed helpless, or even seen in the most shameful condition in the streets.

There is, we are assured, no doubt that the Civil Service Bill will be opposed by the leading men of both parties, and that there is little chance of its passing this session without strong pressure from public opinion. Practically the power of appointment to subordinate positions in the public service is now in the hands of Congressmen, and they use it for their own private benefit and that of their friends; and he must be a very sanguine person who expects them to give it up without a struggle. We venture to say, too, that the House, and the Republican party in the House, will be divided on the bill by much the same line as has divided them on the question of taxing the bonds and the passage of the bill, under the previous question, repealing the Tenure-of-Office Act; that is to say, the thinking, reasoning minority of Republicans will be found supporting it; the ranting, roaring prophets, war-horses, and jobbers, the "whole-souled" men and the Democrats, will be found opposing it. General Logan opened operations against it on Friday last, in the Committee of the Whole, by reading a printed speech, without notice, denouncing it fiercely. He said Mr. Jenckes's plan was undemocratic; was the "opening wedge to an aristocracy;" maintained that "the people" (*i. e.*, Washington rings) ought to appoint Government officers; and drew a glowing picture of the proud contrast which the gang of speculators and adventurers who now fill the public offices of this great country present to the sleek and pampered minions who swarm in the offices of foreign despots. In fact, no such neighing and snorting has been heard in Congress since Mr. Chandler introduced his great retaliation bill in the Senate. After having whisked his tail several times in Mr. Jenckes's face, and exchanged whinnies with several sympathizers, General Logan plunged into his seat, and several others then reared up and kicked fiercely in the same direction, in token of their hostility to the measure. General Grant is now well known to be strongly in favor of the bill, but it cannot be too often repeated that, unless the people come to Mr. Jenckes's assistance, there is no chance of its passing; and if it does not pass, we fear our expectations as to Grant's reforming power will be woefully disappointed.

The Paris Conference on the Turco-Greek difficulty is sitting as we write, and the prospect of a favorable termination to its discussions is, the Cable despatches say, good. The pretence that there is any doubt about the result is, and has been from the beginning, very amusing. In fact, the conference is a little farce got up to cover the retreat of the belligerents from their unpleasant proximity to each other. The Porte knows well that England, France, and Russia are responsible for the good behavior of Greece, under two separate treaties, and that, even if they were not, they would take good care not to let anybody but themselves attack Turkey just now. Greece, on the other hand, though Greeks are generally ready to fight Turks on general grounds, has been perfectly well aware that when the moment came to take the field with her invisible army and empty treasury, somebody was sure to step up and hold her arms so as to prevent her either from exterminating

the foe or perishing in the fray. The "hostilities" have thus far been confined to the murder of a Turkish officer at Syra and an exchange of shots between the Turkish flag-ship and a Greek blockade-runner, without damage to anybody; the blockade-runner, however, displaying the skill and audacity which has always made the Greeks, however outnumbered in men or guns, more than a match for Turkey at sea. In fact, since the Greek Revolution, and the consequent loss of the Greek seamen, the Turkish navy has been rather an encumbrance than a help to the empire. It has usually, of late, been commanded by an Englishman, as at present; but the officers and crews are almost worthless. The late Admiral Slade used to tell that when he first took command he came up one fine moonlight night from his cabin, in the Black Sea, and found the flag-ship going along with all sail set and a fine breeze blowing, and the watch, except the man at the wheel, all asleep, officers included.

The French news continues to be of the same general tenor. There has been a change of ministry—that is to say, one set of the Emperor's clerks has been dismissed to make way for another. M. Pinard, who made such a dreadful failure in getting up his press prosecutions after the Baudin affair, and who, in fact, made the Baudin affair important, has been dismissed for over-zeal; but the poor man is too much mortified to take the senatorship which is usually offered to disgraced ministers, and goes back to the bar to practise his profession. M. de Lavalette succeeds the Marquis de Moustier in the Foreign Office, a change which is looked on as a concession both to the Italians and Prussians. M. de Moustier was a Papist, in the literal sense of the word, and had made himself very obnoxious at Berlin, while M. de Lavalette, though a friend of the Pope, was, when ambassador at Rome, one of those plain-spoken friends whom weak and foolish men hate more than enemies. The nonsense of the Papacy was abhorrent to him, and he spoke of it freely, and his removal was looked on as the triumph of Ultramontanism in the Emperor's councils. The change is of no importance as regards the Eastern question, both the outgoing and incoming minister agreeing on that; but Lavalette is said to be opposed to the policy of perpetually threatening and demonstrating against Prussia. The unpopularity of the Imperialist régime in Paris, in the meantime, continues to grow, and its comicalities to grow more comical. A journalist has just been arrested for describing the personal appearance of the Dutch admiral whom, and not Louis Bonaparte, ill-natured people insist on considering the Emperor's father, in terms which apply exactly to the Emperor himself. Then an attempt made to win the rising generation over to Cæsarism by inviting two law and two medical students each week to Compiègne during the hunting season, has failed ignominiously and ridiculously. No medical or law student could be found who would accept the Imperial invitation. The young men, it plainly appears, have, as we say here, all "gone republican." M. Paul de Cassagnac, the noted bravo, mourns over this in the *Pays*, and suggests a more stringent policy as the best remedy.

There is little use in attempting to interpret the news from Spain. There is a discussion going on in all the papers as to whether the kingdom contains more monarchists than republicans; but about this the opinions even of well-informed Spaniards are not worth much, and the opinions of enthusiastic foreigners are worth nothing. In the towns it appears plain the republican element predominates; but we shall not know anything about the matter for certain till the Constituent Cortes meets. The Duke de Montpensier is putting himself forward as a candidate for the throne—according to the monarchists with some success, but, according to the republicans, to the unutterable disgust of all right-minded men. There have been many fights of greater or less magnitude, in all of which the Provisional Government has acted with energy, and the troops with perfect fidelity and moderation. With these disorders the republican leaders seem to be disgusted, however. The republicans generally are enthusiastic in their admiration of the United States, which they take as their model, and the United States consul has been a prominent figure either as arbitrator or mediator in most of the great rows. The fact in recent American history which most impresses them, competent observers report, is the immediate disbandment of the armies at the close of the war.

MR. WELLS'S REPORT FOR 1868.

ONE of the best signs of the times in the political world is the increasing interest manifested in the annual reports on the condition and prospects of the national industry now prepared by the special Commissioner of the Revenue. They are valuable in two ways, at least; one is, that they constitute the first persistent attempt made in this country to furnish a scientific basis for legislation, instead of the fancies and guesses and vague opinions or representations of interested persons which committees of Congress have hitherto been only too apt to use in the drafting of bills. Mr. Wells furnishes a striking illustration of this in the report before us, when he quotes the account given by a Congressional committee of the effects of the tariff of 1846, which says that "no business man of mature age" needed to be reminded of certain dreadful consequences of this tariff. Mr. Wells, on turning to the statistics, shows that the recollection of "the business man of mature age" was utterly deceptive, and that the ruin and disaster wrought by the tariff existed only in his imagination.

Mr. Wells's reports are valuable, in the second place, as the products of a scientific man, and not of a politician—using this most useful but perverted word in its popular sense, as designating a person whose opinions on political questions are formed mainly with reference to their probable bearing on his own standing in a particular political party, or on the fortunes of the party itself generally. Mr. Wells looks into the financial condition of the country in the spirit in which he would enter upon a chemical experiment; not, of course, with the same indifference to the nature of the conclusions at which he arrives—for conclusions in politics involve the happiness of millions of living men—but with as much indifference as a man dealing with social problems can be expected to feel. The importance of this is all the greater owing to the influence which the free-trade and protection controversy still exercises on public opinion—a controversy which, as Mr. Wells says, "involves more of prejudice and of opinion founded on private self-interest than almost any other which, since the abolition of slavery, has occupied the attention of the American people." No man, therefore, who is noted as a partisan, or who has much of the partisan in his mental or moral constitution, can treat it with effect.

We do not propose to do more here than indicate the general tenor of his report; its separate heads will afford abundant material for discussion hereafter, and that there is plenty of time before us for such discussion may be guessed from the fact—we believe we may call it a fact—that there are now 219 plans for the resumption of specie payment (not including the plan attributed to General Butler, of not resuming at all) before the House of Representatives, some on paper and some in the heads of members. Mr. Wells first examines the present condition of the country, and he finds that there has been a great increase in production during the last five years, as indicated by an increase in the cotton and woollen manufactures, the yield of copper, iron, and coal mines, the extension of railroads, and the consumption of such commodities as tea, coffee, and sugar. The aggregate crops of this year and last he also pronounces larger in quantity and better in quality than ever before, and he alleges a general increase during the last three years in other agricultural products, though on this point he speaks less confidently. Nevertheless, he declares the condition of the great body of the people worse than it was in 1860, inasmuch as labor does not purchase as large a quantity of other commodities as it did in that year. In other words, the condition of the laborer at present is the same as it would have been if production, instead of increasing in the same or greater ratio than population, had gone on diminishing. This singular phenomenon—the failure of the laborer to share in the results of the increase and activity of capital—Mr. Wells ascribes to the necessity under which the capitalist finds himself of appropriating more than his normal share of the profits by way of insurance against the risks and uncertainty caused by an irredeemable currency. Another indication of decline in real prosperity he finds in the fact that there is not a single product of American industry which could now compete in foreign markets with those of foreigners, and not many which can compete in the home market without enormous protection, and none for which during the last two years—including oil paintings, Indian corn, fire-wood, Bibles,

and ice—protection has not been claimed. In 1860, a good many American products were able to contend successfully with those of foreigner abroad, and more still were able to retain possession of the home market without more than trifling protection. This painful result Mr. Wells ascribes also to "the state of the currency, heavy taxation, and a limited supply of skilled labor;" but how he makes the scarcity of skilled labor count for much when he shows elsewhere that enormous profits are being made in the leading branches of industry, that the quantity of capital seeking investment is continually on the increase, that large numbers of skilled laborers who come to this country from Europe return home in despair of profitable employment, and that, according to the testimony of large manufacturers, a tendency to go home is visible amongst most European skilled laborers settled here, we do not very well see.

Most of Mr. Wells's attention is naturally given to the two forms of taxation by which the expenses of the Government are now met—the internal revenue and the tariff. Of the present condition of the internal revenue he speaks in the highest terms. When first instituted, it was the worst system of taxation ever devised by man; for it violated every rule of taxation discovered by human reason and experience, and operated on one of the richest and most complex of human societies. But the improvements it has undergone have brought it into close conformity with the system in use in England, and which is the product of three-quarters of a century of careful experiment; and the only change that Mr. Wells now thinks strongly desirable is an improvement in the machinery of collection, or, in other words, in the civil service. How important this improvement would be—or, in other words, in what a deplorable condition the civil service now is—may be guessed when we say that the total yield of the internal revenue at present is about \$150,000,000; and Mr. Wells calculates that with a purified system of administration this would be increased to \$225,000,000—or, to put it in another way, that the taxes might be increased by \$75,000,000, this sum being now, in the opinion of competent judges, lost through the dishonesty or incompetency of United States officials in one department of the Government. So that a reform in the civil service would be equivalent either to the reduction of the excise taxes by one-half, or of the interest on the public debt by nearly one-half, and yet we seldom hear a word in its favor from the noisy patriots who are groaning so terribly under the burden of the bonds that they want to drive the holders into a forced conversion.

The tariff comes in for the larger share of Mr. Wells's attention, and, for obvious reasons, he has considerable difficulty in dealing with it. It is a subject on which a large number of men cannot talk or think calmly; it is a subject on which a great many others do not want to think calmly. The enormous value of the private interests involved in it have driven all scientific spirit out of the discussion and converted it largely into a game of mutual recrimination. Mr. Wells starts with the proposition that every European nation of importance has preserved the principle of protection in its legislation by distributing its burdens and restrictions in such manner as to favor domestic industry—the English, for instance, by letting in the raw material of their industry free and the food of their laborers free, and the Belgians by refusing to restrict the labor of women in their mines and iron-works. But elsewhere he speaks of the people of the United States being opposed to "free trade in the European sense," evidently taking up again the popular impression here that somewhere in Europe absolute free trade has been preached or acted on by statesmen or people, which is, of course, inaccurate. No considerable body of European free-traders have sought, and no European government has adopted, free trade in any other sense than the one in which he here advocates it in his report—that is, the distribution of the form of taxation known as the tariff in such fashion as to give the freest play to the national faculties and the fullest use of such natural advantages as the people may possess. He maintains that as the American tariff is now arranged it is in no rational sense of the word a protective tariff, inasmuch as it does not protect the weak industries or the industries which, possibly, through protection could eventually become self-supporting. It has not been arranged on anything worthy of the name of a policy or system. The strong and wealthy industries, such

as the pig-iron and the wool, which could bring powerful pressure to bear at Washington, have got all they wanted; the weak or divided interests, which could bring no pressure to bear, or only a feeble one, have been left to pine or perish, Congressmen acting invariably on the rule that protection granted, no matter in what quantity and to what branch of industry, could not but be advantageous for all, although in many cases the over-protection of one branch of industry is death to others of fully as great importance. Excessive and reckless fostering of pig-iron, for instance, kills the rolling-mills, and a thoughtless attempt to build up spool-cotton would, if the law had been put in force, have put an end to a growing manufacture of suspenders, gaiters, coburgs, lastings, and other worsted fabrics.

The illustrations with which Mr. Wells fortifies himself, and which he draws from a store such as no other man in the country possesses, and which he states with extraordinary clearness and power, make his treatment of this portion of his subject one of the most effective pieces of economical exposition it has ever been our good fortune to read. A stronger appeal to the country to insist on the revision of the tariff on a rational system—with a view, at least, to the *real* protection of whatever needs protection from the protectionist point of view, and can profit by it, and the stoppage of the enormous profits which several bloated interests are now drawing from the life-blood of the country—has never been made; and if it does not carry conviction with it, we do not know what will. We do not know, too, where to look for a better, though an indirect, presentation of the truth that the indiscriminate protection which our tariff aims at is one of the most singular of human delusions, and that when the legislature is economically feeble and without a policy, the protection of particular interests is never possible for any great length of time. You cannot, for instance, foster the wool-growers very long without fostering the woollen-millers, and once you attempt to foster both you foster neither. The report, too, though indirectly, brings out what is now one of the cardinal doctrines of financial science, that all taxes are diffused through all classes of the community in the long run, and that when you discriminate in favor of a particular industry it profits by the discrimination only till the tax has made itself felt in all others and brought prices up to their old level. In other words, you may give to a man that sells a spade the power of adding twenty-five per cent. to its price, but as soon as the farmer and tailor find out what you have done, they bring the spade dealer back to where he was by charging him twenty-five per cent. more for his bread and his coat. We trust Mr. Wells's pamphlet will meet with a wide circulation. Everybody who wants to form a rational opinion on the great questions which are to agitate the political world during the next two years ought to read it at least twice.

THE TURKISH QUESTION.

BEFORE there is anything more said about the Greeks and Turks, it is highly desirable that those who are interested in the quarrel should form a distinct conception of what it is they aim at when they are getting up a pro-Greek agitation in this country. In so far as Crete is concerned, there are two things which it was perfectly legitimate for Americans to do for her: one is to forward contributions of money for the purchase of arms and ammunition, or for the relief of her distressed refugees at Athens and elsewhere; the other is to encourage the insurrection by expressions of sympathy. Both of these, as long as the insurrection had a chance of success, were not only not objectionable but praiseworthy; but to continue them one minute after the chance of success has disappeared would be not kindness but cruelty. If there be any public act about which orator or writer ought to hesitate, it is the encouraging men to persist in exposing their lives, and the lives of their wives and children, in a hopeless contest of which he neither shares nor intends to share the dangers or sacrifices; and nobody in this country, whose words were likely to reach the Cretans and excite in their minds false expectations, ought to have mounted the platform here in their behalf without having thoroughly informed himself, not from sentimental tourists or excited Philhellenes, but from experienced military men or politicians, as to the chances of the struggle on the island or the chances of European interference. We have read

most of the speeches and documents made and issued by the Cretan sympathizers, and we regret to say we have not found one word bearing on either of those points. What we have been told of is Cretan heroism and suffering; but what we needed to know, before inciting the unfortunate combatants to protract their struggle, was whether they were likely to win in the end without aid from without.

That they were likely to get aid from without in Europe, except from Greece, nobody possessing any acquaintance with European politics has ever for a moment believed. The reasons against any such belief are numerous and weighty, but we have not space to go over them here. The disappearance of the Ottoman Empire from Europe would be a convulsion of the first order, likely to effect a great change in the seat of power and influence on the Continent, and for this no European state is at present prepared. They are all laboring in the throes of internal change, and the Eastern question is not pressed on them, as the Italian question was in 1856, by a statesman of the first rank like Cavour, having at his back a compact and well-ordered kingdom like Piedmont, which had shown in war, as in peace, skill, courage, and prudence. The sentimental interest in Greece by which Europe was thrilled forty years ago has wholly died out. The Greeks have literally no admirers, and few sympathizers on other than religious grounds. England did more for Greek nationality in transferring the Ionian Isles to her than any other power in Europe is willing to do, and there was no other power which did not think it at the time a bit of absurd generosity. Unfortunately for Greece, the condition of the Ionian Islands has ever since deteriorated; every good thing which depended on government for its maintenance is going down; so that the accession of the islands, instead of being a help to Greek nationality in the eyes of Europe, has been a hindrance.

As regards the relations between Turkey and Greece which are now undergoing discussion, one thing must be borne in mind by sensible men, and that is, that whatever the moral or political value of the Ottoman Empire or Greek Kingdom may be, both are bound by the rules of international law, and in all examinations of the relations of the two countries, from a political point of view, the right of Turkey to exist must be taken for granted. If no power were entitled to exact of other powers a faithful fulfilment of its international obligations unless they approved of its principles and internal economy, or, in other words, unless they "sympathized" with it, international law would become a mockery, and the world would be desolated by moral wars as it once was by religious wars. America is now urging fiercely against England a claim for retribution for having allowed its sympathies to influence its manner of performing its international duties, and it is not very long since the great majority of the people of the United States resolutely refused to interfere for the relief of black Christians at the South, on the ground that no State was responsible for wrongs not wrought within its political jurisdiction.

It must be borne in mind, too, that the rules behind which the Turks now entrench themselves have far oftener served the right than the wrong. They enabled Turkey to protect the Hungarian refugees in 1849; they enabled Piedmont to grow up into the champion of the new Italy; and they have preserved Switzerland through many storms and revolutions as the refuge of free thought, and the best example and best vindication Europe has yet afforded of free popular government. Nay, by preserving poor decayed Turkey from the ravaging maw of Russia, they have given the Greeks time for mental, moral, and material growth, and for the political training which they will need to enable them to lay claim successfully to the Turk's place in Constantinople. International law, like all other law, doubtless is often perverted to the oppression of the weak, but it is, nevertheless, the weak who are most interested in having it revered and obeyed. That the Ottoman Empire in Europe will perish, and perish before long, and that it deserves to perish, we do not deny; but we do deny most emphatically that any good cause is likely to be served by encouraging a kingdom like Greece, without a cent in its treasury and with its debts repudiated, and without having established as a political community a single claim to the respect of mankind, to disregard the well-

settled rules of international law, and treat a neighboring power for which she is no match as an outlaw. The very best service the Greeks can render to the Hellenic race is to build up on what soil they have an industrious, orderly, and honest nation. If Greece were to exhibit itself to Europe for a few years what Switzerland is—a well-governed, well-cultivated, well-policed country—paying its debts punctually, and discharging its international obligations faithfully, and employing the orators and office-seekers who now infest Athens in agriculture and commerce, nobody would venture to deny its claim to be considered the heir of “the sick man” of Turkey. At present, European politicians treat its pretensions to the succession as ridiculous; and not without show of reason.

We must beware, too, of proposing to have the United States plunge into Levantine quarrels out of sympathy for Greek “Christians.” Christians *quâ* Christians enjoy far more freedom in all that regards their religious worship in Turkey than any other European government accords to dissenters. Anybody who wants to get up sympathy for the victims of religious persecution must seek them not in Turkey but in Russia, where Catholics are marched to Greek churches between files of soldiers by order of a Government which is continually howling over the woes of its co-religionists south of the Danube. A religious persecution is now raging in Poland and the Baltic provinces of Russia such as has not been witnessed in civilized Europe since the dragonnades of Louis XIV., but we do not hear of a Christian voice being raised here in protest. Turkish Christians not only worship freely in their own faith, but they are governed even in matters political by the ministers of their own faith. To be sure, they are often the victims of oppression; but it is the fitful oppression of careless and indolent barbarians, which, compared to the organized bureaucratic oppression of Russia, is but a trifle, and it is made supportable by the consciousness, which its victims all have, that it is evanescent.

There is nothing of much greater importance to the world at this moment than that Constantinople should, when the Turks depart, fall into the right hands. It is the natural as well as the traditional capital of regions of unsurpassed resources, and which have now for fourteen hundred years lain fallow and quarter-populated, and it lies between two great inland seas to which the wealth of what are to be the richest countries of the Old World will naturally flow down, and in its streets Asia and Europe will for ages to come meet and trade. It has, too, historic associations, both political and religious, such as no capital except Rome can claim, and which to any great capital are of untold value. The civilized world, therefore, is interested in having it descend to a race worthy of its great future. The Greeks ought to be that race, but they have as yet done little to prove that they are. They are relying more than modern opinion will bear on their undoubted talents, and, absurdly enough, on the history of the previous occupants of Greece, whom it pleases them to call their ancestors. But these are not enough. The world will not believe in their capacity to do great things hereafter as long as the small things which lie at their feet are neglected.

HOW TO REACH THE NORTH POLE.

This is the geographical “conundrum” of the day. “How to gain the sources of the Nile” having been determined by the bold adventures of Speke, Grant, Baker, and the rest, the interest of the public and also of learned geographical societies appears to have turned away in hot haste from the tropics and to be resting in the neighborhood of the North Pole. National rivalry seems to act as a stimulant to scientific zeal, and four or five exploring parties under leaders from as many different countries are eager to be foremost in carrying northward the discoverer’s flag. It is a curious fact that the proposed expeditions from France, Germany, and America are all strenuous for different routes. It would be as hard to convince Dr. Hayes that success lies north of Spitzbergen as to make Dr. Petermann believe that a third expedition by the way of Smith’s Sound will reach the desired goal; and neither Petermann nor Hayes, nor all the other disagreeing doctors, can make M. Lambert believe that he is wrong in choosing to go by the Pacific Ocean and Behring’s Straits. As a result of this difference of opinion, we are likely next summer to hear of several small and poorly equipped expeditions breaking through the pack-ice and

resisting the polar currents, when all the learning and all the bravery and all the purses of the geographical societies ought rather to be concentrated in one bold attack upon the dominions of the northern ice-king.

All these expeditions will unquestionably increase our knowledge of the coast lines of the arctic seas, and we shall also have copious additions to the nomenclature of a region already well stocked with the names of Parry, Ross, Wrangell, Franklin, and other voyagers; but such results will seem slight while the main question is not answered. This question pertains to the nature of the area surrounding the North Pole. Is it an open sea, as Kane and Hayes insist? Or is it partly *terra firma*, as Petermann depicts it? Or is it a frozen ocean, according to the theory of the early navigators, still widely adhered to? We are yet *seven degrees of latitude* from a solution of the problem, and he who first traverses that intermediate space—between the highest point now reached and the pole itself—will achieve for himself everlasting renown in the annals of discovery.

As Americans we have a special interest in the result of these enquiries, for it was the brave Dr. Kane by whom the probability of there being an open polar sea was first advanced in an address which he gave in New York as early as October 14, 1852; and it was he who announced, on returning from his second voyage, the probable discovery by Hayes and Morton of such an open basin; it was Dr. Hayes who went out in 1860 in the hope of establishing beyond all cavil the reality of this discovery; and it is he who now makes a strong appeal to the American Geographical Society, and to all of our countrymen who care for arctic researches, to take up afresh this enticing investigation.

The earnest appeal of Dr. Hayes which was made in New York on the twelfth of last November, and which has since been printed in a pamphlet, deserves consideration in connection with the views of European geographers and the recent movements which they have inspired for the prosecution of arctic researches. We propose to take our readers, therefore, to four important centres of geographical study, and to enquire what is there thought upon the problem of reaching the North Pole. We shall then return to the American stand-point and add a few comments of our own. Let us first stop at Gotha, the seat of the renowned geographical institute of Justus Perthes.

Dr. Petermann, the scientific head of this establishment and the editor of the *Geographische Mittheilungen*, is one of the most learned and accomplished scholars in his specialty, and arctic voyages appear to have exerted upon him in particular their potent fascination. His journal abounds in admirable maps, of various forms, illustrative of all that has been achieved by successive explorers in “the high North,” so that it would be exceedingly difficult to study these questions without his cartographical assistance. He pays high tribute to the brave achievements of Kane and Hayes; but as for their open Polar Sea, he does not seem to see it. In a map which he published in 1865, and referred to in 1867 as authority, Greenland is hypothetically extended north almost to the latitude of 90° and across the arctic regions nearly to Behring’s Straits. Smith’s Sound, the route which Kane and Hayes have followed, is regarded as leading into a land-locked bay, or *cul de sac*. On the other hand, Dr. Petermann regards the region immediately surrounding the Pole and extending south to Spitzbergen as an open sea, which may best be reached by way of that northern European island.

Guided by this opinion, and inspired by his enthusiasm, a preliminary expedition has been engaged in explorations during the summer of 1868. It returned at the end of the season, having reached a point in 81° 5′ north latitude, which is further than any vessel had hitherto penetrated, for the latitude of 82° 45′ gained by Parry in 1827 was reached by sledges on the ice. This German expedition was restricted in outfit by the want of ample pecuniary means, and its work should be regarded as only that of a preliminary reconnaissance which will probably lead to higher results. Dr. Petermann, with a perseverance which is characteristic of him, already proposes a new expedition for the Spitzbergen route, to be undertaken next year. A Bremen merchant has offered him two small steamers, and they are to enter the Polar regions between Spitzbergen and Nova Zembla. Dr. Petermann distrusts entirely the possibility of success by the Smith’s Sound route, and with a strong show of argument, based especially on the well-known moderating influences of the Gulf Stream, urges attention to his favorite plan.

If we go to Stockholm, we shall find that for several years the Swedish Government has been engaged in the encouragement of explorations around Spitzbergen, the results of which have been made widely known through Swedish journals, and also through Dr. Petermann’s *Mittheilungen*. During the summer of 1868 a small vessel was detailed to push as far north as it could go. It is reported in the newspapers

that it attained in the open sea a latitude of $82^{\circ} 40'$, which is only $5'$ less than the point before referred to as reached by Parry upon the ice, in 1827 ($82^{\circ} 45'$). Professor Nordenskiöld, to whom the former explorations owe so much, has had part in this new expedition, which is hardly to be regarded as an independent Polar expedition, but as an extension of Swedish surveys hitherto undertaken. Its results are, however, very encouraging, and the voyage of the *Sofia* is not likely to be forgotten. If the reported latitude is correct, it is a degree and a half further than the *Germania*, Dr. Petermann's vessel, penetrated.

Let us next turn to London. The subject of arctic exploration was brought before the Royal Geographical Society, at one of their recent meetings, by Captain S. Osborn, of the Royal Navy, a well-known explorer, who is desirous, for the honor of the service, that these fields of research shall be further explored by the British navy, and who advocates loudly the old route by Baffin's Bay and Smith's Sound. In his discourse he hits right and left, like the bold sailor that he is, now at Hayes and now at Petermann, and now harder than ever at the British Government, for having spent in ten years £115,000,000 sterling on the navy, and only the one hundred and sixty-fourth part of that for the advancement of science. But with all these side hits he fights lustily for the Smith's Sound route, and claims that a good steam-vessel, and such resources in sledges and men as shall enable autumn and spring journeys to be safely undertaken, will certainly lead to success.

In Paris, the theme of arctic exploration is discussed under the leadership of M. Lambert, who is a firm believer in the advantages of access to the Polar basin by the way of Behring's Straits. He proposes to raise by subscription the sum of 600,000 francs, and the Emperor heads the list of subscribers with the sum of 50,000 francs. The Imperial Geographical Society has endorsed the enterprise; but, judging from the last statements which have come to us, the people are not responding with any zest to the call for money. It will take a long time to raise the amount proposed by contributions as small as those acknowledged as received from some prominent men.

This western route is not without advocates in this country, and among them may be named Messrs. T. L. Kane and Bent, and especially an American sea-captain, Thomas Long, whose name is now in all the geographical journals as the discoverer of a tract of land hitherto unknown within the Arctic Ocean, north-west of Herald Island. In a letter which he recently published at Honolulu, he gives some common-sense reasons for thinking that the Behring's Straits route is the best.

Now, with all this interest in Europe, it is not strange that the American Geographical Society, and especially that Dr. Hayes (whose plans of a third journey were interrupted by the recent war), should again enter the field. Dr. Hayes repeats the well-known arguments for sending an expedition by "the American route" which Dr. Kane and himself have already made known to us. The advantages which he urges are two in number, namely, land as a base of operation, and the opportunity of colonizing a party of hunters and natives as a permanent support. In presenting these views, he considers carefully the advantages which have been presented in favor of other routes. Next to his own way he prefers the route by Behring's Straits. His eloquent advocacy of a renewal of the research can hardly fail to awaken some response from Mr. Grinnell and his associates, who have already been such liberal promoters of discovery.

We have thus endeavored to lay before our readers in a brief way a summary statement of the most recent phases of arctic discovery. They have seen that in London and New York the Smith's Sound route finds favor; that in Gotha and in Stockholm the sea between Greenland and Nova Zembla, or around Spitzbergen, seems the better mode of approach; and that in Paris and Honolulu the Behring's Strait route is advocated. We do not feel called upon to pronounce an opinion respecting these rival claims; for without any doubt a well-organized party by either route will largely increase the sum of human knowledge. But we may say that we see no weighty reasons that compel us, none indeed that incline us, to suppress the American feeling that for us the route to be followed is that where our flag has already achieved such renown.

We earnestly hope that measures will be taken to enlist the Government in fitting out an expedition, or at least in furnishing a vessel and a crew. We do not urge any addition to our heavy national expenses; we only ask that some one of the many vessels lying idle, or making peaceful observations in pleasant harbors, be set apart for arctic research, and that an opportunity be given to officers and men, already enlisted in the service, to engage in arctic explorations. Then let private enterprise furnish the many "extras" which may be needed for the highest success and comfort of the explorers.

ENGLAND.

LONDON, December 25, 1868.

In the last number of the *Nation* which has reached me is an interesting article entitled "The English Democracy at the Polls." Though fully agreeing with most of its statements, perhaps you will allow me to remark upon one or two additional considerations, which may help to explain the result of our last elections. This result has undoubtedly disappointed many persons, and especially those who expected to see some great and sudden changes—say a largely increased representation of the extreme radical wing and a number of working-men in Parliament. Although it is easy to be a prophet after the fact, I must say that I never anticipated such an event. Wealth and rank have, I need not observe, enormous power in England, as one of them, at least, has all over the world; nor is the power materially less upon the lower than upon the upper stratum of the poorer classes. It was perfectly certain that the same influences by which men have up to this time won their way into Parliament would still be operative, and that for the present, at any rate, that body would be substantially composed of the same class as before. I am not surprised to see by the last *Spectator* that the number of members of noble families and their immediate connections forms about one-third of the House, while of the other two-thirds a large proportion consists of men of wealth and standing, whose sympathies will not be very different. How long this will last after the new constituents have begun to feel their power, is a very different question; that we should begin by accepting the lead of the old governing class is only in accordance with English precedent; and the only remaining question is, how it came to pass that something more of a beginning was not made, and that, for example, some small detachment of eager radicals and working-men members was not introduced into Parliament? To this, besides the answer you have already given, I would suggest the following explanations:

In the first place, it must be remembered that, in spite of all that was said to the contrary, the reform of Parliament was not a concession to any vehement popular cry. There was, it is true, the riot in Hyde Park, which was discreditable to every one concerned, but was more an impromptu ebullition of the popular love of a row than indicative of deep political excitement. Nobody, to say the truth, was very much excited; there was nothing at all approaching to the popular enthusiasm which carried the old Reform Bill or the repeal of the Corn Laws. The utmost that anybody could say was that the public feeling was in a condition which, if long continued, and if irritated by useless opposition, might possibly become dangerous. We may be almost said to have drifted into a reform bill; the Liberal party became pledged to it without being very anxious for it, and managed to get it into a position where, so to speak, it blocked the way, until Mr. Disraeli cleverly resolved to take the wind out of his opponents' sails by passing their measure for them. If the victory had been won as the result of a keen struggle in which violent popular feeling had been excited, the conquerors would probably have been anxious to take advantage of their success. They would have occupied the citadel which they had gained by some of their most devoted adherents. As it was, possession came to them so quietly, and with so little of the ordinary excitement attendant upon severe struggles, that it excited comparatively little triumph. Instead of the power being thrown into the hands of the Jacobins of the party, it was still allowed to be wielded by the moderate men.

In the next place, the question which was prominent at the elections was not calculated to arouse the sense of latent power. I will not ask how it happened that the Irish Church came into sudden prominence, which is now an uninteresting bit of history. It is, however, known that even in Ireland the existence of the Irish Church is by no means the grievance which excites the deepest feeling. Every one, except bitter Orangemen, admits that it ought to be removed; but it is not the prime cause of Irish agitation nor the object of the bitterest animosities. In England, of course, the feeling of the constituents is far more languid. An English workman would probably know next to nothing about it, and care less, until he heard it discussed upon the hustings. If a dissenter, he might have a dislike to established churches generally; and if of no particular creed, to all varieties of parsons. But it is obviously not a question which immediately touches either his pockets or his class prejudices. Indeed, another feeling was very perceptible. The great manufacturing county of Lancaster went decisively for the Conservatives, and to a great degree because antipathy to the Irish was a far stronger feeling with the English artisan than sympathy for the injustice to which Irishmen are subjected. The sentiment exhibited in a common form of advertisement, "No Irish need apply," has sunk pretty deeply into the class which looks upon Irishmen as cheap and nasty competitors in the labor market.

The power, then, has been given into the hands of the laboring class

whenever they choose to use it. But it was not given under circumstances which made them specially anxious to show their power; nor was the question upon which their power was first to be exerted one which was likely to call out their prejudices as a class. They have therefore responded naturally by electing a great Liberal majority; but a majority of Liberals of the old type. Further, I may observe, the town vote, where household suffrage prevails, has been very strongly Liberal; the country vote, where the standard is still at £12—that is to say, at a rate sufficiently high to exclude the mass of the working-classes—where the clergy and the country gentlemen have enormous power, has been Conservative. The state of feeling thus indicated was certainly unfavorable, on the whole, to the election of working-men. In Chelsea, for example, Mr. Odger might have received the votes of the ardent radicals; but ardent radicals were not sufficiently numerous to enable them to carry a candidate of their own; they were obliged to take the member who would attract the lukewarm Liberals as well as themselves. I cannot myself much regret this result; for, except in very special cases, I doubt whether a working-man in the British Parliament, as at present constituted, would do more good than harm. At any rate, it is, I think, abundantly plain that we must wait either for the appearance above the horizon of more stirring questions, or for a gradual development of a consciousness of their own power amongst the working-men, before any great change will be manifest. When will that take place? I am no prophet, but it is easy to see that some important questions are coming up which may hasten a substantial change in the tenure of power.

One of the least agreeable symptoms, the existence of which is taken by some observers to indicate approaching danger, is the startling increase of pauperism, especially in London, during the last few years. In a paper lately read by a well-qualified observer some remarkable facts were given, which illustrate the condition of affairs. In the late years of commercial depression it is not surprising that there should have been some increase of distress among the poor. Lancashire, for example, has never recovered from the effects of the cotton famine. Pauperism, however, has increased twice as fast in London as it has elsewhere. The ratio of increase from 1860 to 1868 has been 59 per cent., and it is said that at the present moment there are 100,000 children unprotected wanderers in the streets of London. This rate of increase is, of course, produced in great measure by the fact that the poor from all parts of the country flock to London with the hope of finding employment. Meanwhile, the East-end of London itself is in a state of almost chronic pauperism; it is almost impossible to raise the poor-rate without doing more harm than good by ruining numbers of the lowest shopkeepers and others, who are just struggling above the brink of pauperism. London, for such purposes, is not one town, but a collection of villages. The poor of the whole metropolis gravitate towards the East-end, and the East-end has to support them all. Thus the tendency is to ruin the lowest class but one in order to maintain the lowest class of all. In such a mass of hopeless poverty there are undoubtedly the elements of great social danger. Meanwhile, and this is a curious point, it is estimated that the total amount of charity annually distributed in London, by the state, by poor-rates, and by voluntary contributions to hospitals, schools, and direct relief of the poor, amounts to no less than \$35,000,000 annually. Another computation would increase this by \$6,500,000. In short, Mr. Peabody's munificent gifts amount to a mere fraction of that which is annually given. If one-eighth of the population, or 400,000 people, were entirely dependent upon the remainder, this would suffice to give \$85 annually to each, or \$425 to a family of five persons. This great stream of charity is not merely ineffectual towards reducing distress, but undoubtedly it does, in many ways, more harm than good. It contributes to pauperize the population. "Pauperize" is a melancholy euphemism only too expressive. It means that there is a large class of professional beggars who have lost the spirit of independence, and do not work, on the speculation that other people won't let them starve. And if it be asked how so large a sum of benevolent contributions is so hopelessly wasted, one answer is that a great part of it is intercepted by totally undeserving objects; and that whilst people who would be fit objects for houses of correction are living comfortably on the spoils of the benevolent, numbers of deserving people are literally in a state of starvation. A society has been formed whose great object it is to grapple more effectually with the evil, by a proper organization of the various charities, so that some pains may be taken to discriminate between the different classes of applicants, to help effectually those who deserve help, and to discourage the system by which charity is rendered ineffectual.

That so much should be given in charity is, perhaps, some answer to those who accuse the upper classes of a total want of sympathy for their

poorer brethren; that it should be given to so little purpose is a proof of the crying want of some superior means of organization; but under any circumstances, the plainest result is that there are social problems waiting for solution which may test the abilities of our statesmen, and possibly endanger the position of our governing classes. I will not, however, seek to moralize on a state of things from which you will find it only too easy to draw some important conclusions which are not without a very direct bearing upon the future of English politics. A civilized state which includes in its bosom so vast a mass of pauperism has need of something more than benevolent intentions, and even than benevolent actions. I will add that, great as is the evil, I for one do not believe for a moment in the omens which some persons have drawn of an approaching revolution in any violent sense; though I do believe that we have more serious questions to consider than (without detracting at all from its importance) that of the Irish Church.

I have left myself no room to do more than notice in the briefest way one other event which, perhaps, may lead to considerable results. The Irish Church difficulty will, as has often been said, probably lead to some struggle over the state Church in England. There are already some other symptoms of a difficulty. The highest court of appeal—that is, the Judicial Committee of the Privy Council—has just decided against the legality of certain practices of the Ritualists, and especially against the practice of lighting candles and of prostration before the sacrament. Will the Ritualists submit to state control? will they try to set up a free church? or will they, or any number of them, join the Roman Catholics? The answer to these questions is beyond me, as I don't profess to account for the acts of Ritualists on rational principles; but the future of the Church of England will depend to a considerable extent on the course they may take. Of this I may have occasion to speak in future.

Correspondence.

THE HARVARD PRESIDENCY

TO THE EDITOR OF THE NATION:

SIR: In your article on "The Presidency of Harvard," December 31, I find the following:

"Trinitarians like to proclaim that it is so [Unitarian], in order that they may frighten the lay orthodox into entrusting their sons to some provincial fold where sound doctrine constitutes a formidable proportion of the pabulum administered. There is nothing that would please the so-called orthodox, as well as Unitarians, so much as to see a Unitarian clergyman elected president of Harvard."

The principal matters asserted in these sentences seem to me untrue, and very unjust to a large and respectable portion of the community, very many of whom, to my certain knowledge, are constant and interested readers of the *Nation*.

What is the proof that the "so-called orthodox" would be pleased to "see a Unitarian elected president of Harvard"? I not only challenge the proof of this assertion, but I deny its truth. I have some acquaintance with the "so-called orthodox," and I affirm, that so far is this assertion from being true that few events could give more pleasure to orthodox people, and especially to their leading minds, than to see a man placed in that high position who, to a broad and generous culture, should add sound and, in their estimation, true religious views. That he was a clergyman would, in their estimation, neither be a qualification nor a disqualification for the office. His fitness would be found not in his profession, but in his character. He should be a man whose culture is as broad and generous as the nineteenth century can afford, having a true magnetic power over the minds of the young, and such practical wisdom as would eminently fit him for administering any delicate and difficult trust, either in church or state. When you assert that the "so-called orthodox" would not rejoice, and greatly rejoice, at seeing such a man placed at the head of Harvard, you show clearly that you would have a more favorable opinion of the orthodox if you were better acquainted with them. If to this you reply that you considered the election of such a man out of the question, then what becomes of your assertion that "Harvard is not, and for a good while has not been, in reality sectarian?"

You also give us to understand that the reason why the orthodox would desire to see a Unitarian clergyman elected president of Harvard is, "that they may frighten the lay orthodox into entrusting their sons to some provincial fold where sound doctrine constitutes a formidable proportion of the pabulum administered." If you have proof that their wishes in this matter are controlled by such considerations, you owe it to your own repu-

tation for fairness and candor to furnish your readers with it. The spirit and intention which, by using such language, you charge upon the orthodox is in the last degree mean, dishonest, and contemptible. If the *Independent* or the *Tribune* had made such charges against the *Nation*, we should see with what dignity they would be repelled. Why, then, should the *Nation* lay such charges against the largest and most influential class in Protestant Christendom? It surely will not be thought unreasonable that the proof is challenged. Proof will justify the making of the charge; nothing else can. I, at least, am willing you should lay anything to the charge of the orthodox which you can prove.

Where are those provincial folds, etc., of which you speak? What are their names? If the words "sound doctrine" mean anything, they mean the characteristic peculiarities of the system known as orthodoxy. In that sense your readers will necessarily understand you to use it. I know something of colleges whose trustees and teachers are orthodox men; and I affirm that if there are any to which your description is at all applicable—any in whose curriculum sound doctrine as just defined forms a "formidable proportion"—they must be so obscure that it requires those superior means of information which the *Nation* possesses to know of their existence. And yet the *Nation* could not have been speaking of obscure and little-known schools. It was speaking of schools of such well-known reputation that the "so-called orthodox" are notoriously desirous of frightening the lay orthodox into sending their sons to them. Will the *Nation* name these "provincial folds?"

We must be greatly enlightened as to the existing state of facts in the colleges controlled and instructed by orthodox men, or we shall be compelled to regard the sentences which I have quoted as unjust and untrue, and quite inconsistent with that fairness and candor which generally characterize the *Nation*, and for which we chiefly value it. J. M. S.

[We cannot prove it, and are ready to submit to any shame or disgrace this confession may entail. We knew the risks we incurred when we made the assertion. The fact is that it is one of those generalizations which one makes every day, and has to make in discussing social and political topics, and which cannot in the nature of things have more than a very narrow basis, made up partly of personal experience, partly of the experience of friends, and partly of impressions derived from forgotten reading, conversation, and so on—in fact, the kind of basis on which all generalizations about the tastes or feelings of large bodies of men must rest. If we asserted that Unitarians liked pie, we should assert something which we believe to be as near the truth as any proposition of this nature can be, or is ever expected to be, by men familiar with reasoning; but if called on for *proof*, it would be impossible for us to furnish it. "J. M. S." might produce fifty Unitarians who hated pie, and might allege that his experience of Unitarian tastes brought him to a diametrically opposite conclusion, to which we should have nothing to reply beyond expressing our regret at differing from him, and should be forced to fall back on our general character as observers and generalizers. We publish his letter simply as an acknowledgment, which to educated men we ought not to have to make, that a competent writer on social or political questions, predicates nothing of the tastes, tendencies, opinions, or character of large classes as absolute and exact truth. All such propositions are well understood to be simply approximations to the truth, the value of which is not diminished by the production of negative instances. "J. M. S." will observe that he rests his generalization, "that few events would give orthodox people, and especially their leading minds, more pleasure than to see a man," etc., on a basis precisely similar to that of our generalization, namely, "some acquaintance with the so-called orthodox." If we were to call on him now for "proof," we should place him in a very awkward position, because if he produced all his orthodox acquaintances to corroborate his assertions, he would still have the overwhelming majority unaccounted for, and likely at any moment to operate on his flank or rear. For similar reasons we decline to name any college as being the "provincial fold" we had in our mind when the article in question was written, because it would plunge us in a sea of difficulties from which we could only escape by endless humiliations. We should have to define "provincial," prove that the college in question was "provincial," and that it was a "fold," and that most of its "pabulum" was "sound doctrine," and should probably find in the end that we had convinced

nobody, and thrown dozens of worthy men into a violent and unbecoming rage. But if "J. M. S." will point out a "provincial fold," we will say frankly whether we meant that one or not.—ED. NATION.]

"THE UNPOPULARITY OF PRODUCTION."

TO THE EDITOR OF THE NATION:

You will suffer me to correct an error of statement in your article on "The Unpopularity of Production," in the *Nation* of December 24. I call your attention to it more particularly because I have an impression that I have seen a similar mistake in your columns before. You say very truly that there is "a glut" in the non-producing classes of our country. But in enumerating examples you fall into the error of including "clergy-men" among those whose supply exceeds the demand. This is an error into which laymen are apt to fall, but is far from being borne out by the facts and figures of the case. Every Protestant denomination is lamenting its inability to supply its pulpits. I have seen the published statistical tables of nearly all of them (though I have them not at hand just now), and I distinctly remember that the disparity between churches and ministers is in all cases considerable, and in some almost appalling. My own denomination (the American Reformed Church, recently the Dutch) is not one of the largest, but, on account of its average wealth and its location in the older and richer sections of the country, is better able than any other to supply its deficiencies from its neighbors. Yet its ministry in active service (exclusive of foreign missionaries) numbers not more than 400, while its churches in this country number 435. The Presbyterians, Baptists, Congregationalists, Episcopalians, and even the Methodists, exhibit still greater relative disparity between the supply and demand.

I may add that almost all the theological seminaries complain that the number of their students does not keep pace with the progress of the churches which they represent, and that the number of young men entering the ministry barely supplies the vacancies, much less meets the spiritual necessities, and even calls, of our rapidly increasing population. New churches in destitute and pioneer settlements cannot be established, owing simply to this deficiency.

I am moved to this correction because such statements as that there is a glut in the ministry are calculated still further to increase the difficulty of inducing young men to enlist in this ill-paid and self-denying profession.

I think that the exception which I have pointed out is calculated only to strengthen your main point, viz., that the desire to become rapidly and exceptionally rich is depleting the ranks of our producing classes, inasmuch as the deficit in the ministerial supply is directly traceable to the same source.

Yours truly,

[There are two kinds of "demand" known to political economists; one is the ordinary desire which nearly everybody feels for whatever is useful and agreeable, but this exercises no influence whatever on the supply. The other is what is called "the effective demand;" that is, the demand which produces the supply, and which is testified by a readiness to pay whatever may be needful to bring the supply into the market. In saying that there was a glut of clergymen, we were, of course, looking at clergymen from an economical point of view, as laborers demanding wages, and preferring high to low wages. That clergymen are laborers of this kind is one of the facts of life which cannot be overlooked, and as such we submit that we were strictly accurate in saying there is an oversupply of them in the field. What our correspondent shows is, that there are not as many of them as it would be for the moral good of the community to have; but on this point we have predicated nothing. What he fails to show is, that there are not more of them than the community can pay as high wages as the same men can earn in other employments. It is true, no doubt, that there are more congregations than ministers, but this has nothing to do with the point under discussion. It is not true that the congregations are willing to pay enough to make the profession economically attractive as compared with others. The consequence is that there are large numbers of clergymen, not indifferent by any means to the comforts of life, who are hardly able to keep body and soul together on their salaries, but who might, as machinists or spinners or ship-builders, earn far more. In other words, there is an economical excess of clergymen. In the same way, no matter how many men went into the watchmaking business, there would, no doubt, be still a large

number of worthy persons in the United States without watches, or only provided with very inferior ones; but if the watchmakers found that nevertheless they could not earn enough to live comfortably, it would be a sure sign that there were too many of them.

The salaries of clergymen now are much lower as compared with the salaries of thirty or forty years ago than people imagine who judge merely from the amount in money. Setting aside the decrease in the value of gold and silver coin within that period, which is considerable but uncertain in amount, we must take into account the depreciation of the paper currency as well as the loss of the social consideration in which the ministerial office was once held, and the great increase in the demand made on it as regards culture and mental activity. When clergymen were almost the only cultivated men in the community, and its principal guides, even in political matters, of course the deference with which they were treated exercised its usual influence in making the profession attractive independently of the salary. They no longer occupy this position, and no attempt has been made by congregations to make up for the loss of it in fixing the amount or nature of their remuneration. Then, also, a clergyman's literary and professional training at college one hundred, or even forty or fifty years ago, nearly carried him safely and successfully through his professional career. A few books of reference added to the standard text-books of the divinity school enabled him to meet the intellectual demands of his time. Dogmas were tolerably well settled, and the mind of the community, if active on religious matters, kept within very narrow bounds. All this is now changed. In our time the best school and college training only very slenderly fits a man for the teacher's office. He can only keep up with his work, and make himself feel equal to his work, by incessant labor and keeping constant watch of the social and intellectual movements of the day, in all countries. This means, when you come down to hard facts, that he must keep constantly buying books and periodicals, and must enjoy now and then the means of intercourse with other men of intellectual tastes and habits, and some practical acquaintance, however slight, with the great social forces. Ministers of real power, and animated by a high sense of duty, feel and know all this, but are not sufficiently well paid to help themselves. The consequence is, that hundreds and thousands of them pass their lives in what is, to a man who takes just views of life, the saddest of all positions—that of a laborer who has undertaken to do work which, through no fault of his own, he finds he cannot do well, or cannot do at all. Seeing this, it is no wonder that the best young men avoid the profession, or only enter it in small numbers. The remedy will come when the well-to-do Christians who compose their congregations make the demand for ministers and missionaries effective by offering to set apart a larger portion of their own gains for the use of those whom they ask to help them in solving the great problems of existence. The argument that ministers *ought* not to want more money, and therefore do not need it, is an argument which one meets with frequently, both in political and social discussion; but the proper field for its use is the nursery. Ministers are men, and you cannot make anything but men of them by any course of training. That the Catholic Church does not suffer from this difficulty, does not affect our position. Priests have neither wives nor children; and it is human to be willing to take less pay for an office in which you exercise the power of forgiving or retaining sins, are confessed to as the representative of the Almighty, and meet a congregation as its spiritual master, than for an office in which your business is simply to teach, and perhaps bear as much unmannerly and ignorant criticism as the constitution of a sedentary man can stand.—ED. NATION.]

Notes.

LITERARY.

SOME of our readers, we dare say, have read with some pleasure a brief historical work on a certain portion of history little known to most readers, yet very attractive not only for its freshness, but for the pictures it presents of superabounding vigor, of courage, adventurousness, sincerity, love of freedom, and all the manly qualities. We refer to the Scandinavian history of Professor P. C. Sinding, who writes of his countrymen with all

his countrymen's honesty and hearty simplicity and enthusiasm. So, at least, we remember his book. We are glad to announce that he is about to publish again, although we are ignorant as to his qualifications for the particular task which he now has in hand. But he would hardly undertake what he is unfit to do, we should say. He is soon to put before the public a work in four volumes, entitled "Thorwaldsen and his Works." It will chiefly be composed of 365 copperplates which have been imported from Copenhagen. For these pictures, Professor Sinding furnishes the explanatory letterpress.—Messrs. Hurd & Houghton announce as in press: "The Little Housewife," with twelve illustrations by Oscar Pletsch, and "The Memories of a Little Boy," by Julia Gouraud, with eighty-six illustrations by Emile Bayard.—Messrs. Lippincott & Co. announce that the editor of their republication of "Swift's Works"—which are to be "carefully selected," and not too carefully, let us hope—is Mr. D. Laing Purves, who furnishes a biography as well as notes. The editorial work of this house's "Miscellaneous Works of Oliver Goldsmith" is done by Professor Masson, a writer not incompetent. "The Works of Laurence Sterne" will be in one volume of the "Globe Edition" size. "Douglas Jerrold's Complete Works" will be in five volumes. Another new work which Lippincott & Co. will soon issue is still one more book of European, or rather Asiatic, travel—"The Old World," by Dr. Jacob R. Freese, U. S. Commissioner to the Paris Exposition; and others are lives of "St. Louis and Calvin," by Guizot; Zureher's and Marjoli's "Volcanoes and Earthquakes," in an English dress; "On the Cattle Plague, or Contagious Typhus in Horned Cattle," by Dr. H. Bourguignon; and "Anecdotes of the Clergy in America," by some unannounced compiler.—Messrs. Robert Carter & Brothers announce "Tales from Alsace"—a translation we presume—which relate to "life in the days of the Reformation," and the same house lay claim to several "Juveniles," which will not, we suppose, meet the eye of the general public for some time to come.—We have to add to Messrs. Putnam & Son's list the titles of three works, "Our Admiral's Flag Abroad," by James E. Montgomery; "Sermons Preached in Grace Church," by the late Dr. Thomas H. Taylor; and "Studies in General Science," by Mrs. Antoinette Brown Blackwell.—Messrs. George Routledge & Sons will speedily publish a new work by the Duke of Argyll, the author of the clever "Reign of Law." It is called "Primeval Man, an Examination of Recent Speculations."—Messrs. W. A. Townsend & Adams announce that they will publish from advance sheets a collection of the writings of a contributor to *Land and Water*, to which their author has given the title, "Gun, Rod, and Saddle: Personal Experiences; by 'Ubique.'" The same firm have in press another collection of articles that have appeared in a periodical, namely, the lectures on food delivered before the Society of Arts, by the distinguished Dr. Henry Letherby, and afterwards reproduced in the *Chemical News*. Professor Seely furnishes an introduction and notes, and the work will certainly have value.

—The *Rhode Island Schoolmaster* for January complains of the indifference of parents towards the provision for schools and the selection and conduct of teachers. At a certain district meeting called to appoint officers for the ensuing year, to fix the school term, etc., but six out of the twenty-eight fathers and guardians "interested" were in attendance; and this is usually the case. "Some week or two after the term of schooling had commenced," continues the writer, "out of curiosity, I asked one of the patrons of the school who was their teacher, and the reply was, 'I don't know.'" The sixty-four parents, in another town, so completely ignored the presence of a school in the very centre of them that "but two of the whole number visited it during the entire four months," and the trustees only during the closing fifteen minutes of the term. "A very attentive man to his ordinary business . . . has not attended a school meeting, or visited the school where he has sent his four children, term after term, for the last sixteen years or more." One would like to enquire how regularly he attends political primary meetings, and how often he votes at the polls. We were glad to see, in the *Schoolmaster*, the reference made by Superintendent Leach, of the Providence schools, to an important article in a late number of the *Boston Medical and Surgical Reporter*, on the defective eyesight of school-children, its progress and its causes. We hope to say something on the same subject at an early date.

—Messrs. Sampson Low, Son & Marston recently, in their monthly bulletin of news, made a statement in regard to English importations of American books which Trübner's *Record* shows to be very incorrect. It was said in the bulletin that the Board of Trade statistics showed the surprising fact that England imported from Holland more books by three thousand pounds' worth than she imported from the United States. This statement was an inference from figures which showed that from the

United States and North Atlantic ports—no North Atlantic ports out of the United States count for anything—Great Britain and Ireland took publications to the value of £7,387. From Holland the importations into the United Kingdom amounted in value to £10,740. But the truth is that by far the greatest part of the literature shipped from Holland is produced in Southern and Western Germany and Switzerland, just as by far the greatest part of the thirty-four thousand pounds' worth that Hamburg sends annually to Great Britain is written and printed and bound not in that city, but in various towns and cities of Russia, the Scandinavian countries, Austria, and Northern, Eastern, and Middle Germany. It is a very well known fact that the Dutch literature of the day is almost unknown to any but Dutchmen; it caused great surprise, even among the omniscient critics, when the other day an English prelate and scholar said he found Dutch exegetical works of great assistance to him; and the appearance in English last year of a novel, "Max Havelaar," translated from the Dutch, was quite a little sensation, and gave occasion to historical surveys of the literature of Holland during the last century. So we have every reason to be much offended with our calumniator. By the way, it is odd to see the *Record* winding up its reflections on the untruthfulness and untrustworthiness of figures and the low estimation in which people begin to hold them, by citing the action of Congress when recently it voted that our Bureau of Statistics should be dissolved as useless. The *Record* was evidently not heard of Mr. Delmar. The untrustworthiness of some statisticians troubled the House and Senate rather more than general considerations on the science of statistics.

—"A broken urn is a whole evidence," says Fuller. Ancient medals, coins, and similar works of art are, for certain purposes, literature as much as are books and manuscripts of ancient production; so we may properly recur here to the important "find" that has recently been made by a working party of Prussian soldiers, who were making excavations near Hildesheim. First were turned up some curiously formed and ornamented pieces of silver plate, and, the search being carried on with eagerness, the whole treasure was soon unearthed. It consisted of plates, dishes, drinking-cups, vases, and candelabra, all of pure silver, and all of elaborate design and workmanship. The largest piece is a vase cover, with chasings in high relief of stags, dogs, and other animals. In better preservation than this, which is much oxidized, is a silver drinking-cup, eight inches high, with two handles, and ornamented with a profusion of vine leaves intermixed with theatrical masks—all so fine in conception and execution that the work is pronounced a masterpiece not to be surpassed. It was at first thought that these riches had been buried where they were found by some mediæval nobleman, and that the artist whose work they were might have been Michael Angelo, or Cellini, or some others of the men of the Renaissance. The antiquarians—a royal commission of archeologists—have, however, decided that certainly their workmanship is as old as the best period of Roman art in the time of Augustus; that probably it may have formed a part of the camp equipage of some Roman general; that possibly it was taken from Varus when the great Hermann defeated him with such slaughter, near Lippspringe, which is not far from the place of the discovery. The last suppositions, however, are mere surmise; the manner in which the articles were placed in their receptacle, and the carefulness with which the receptacle was prepared, make it seem likely that the hiding was done at leisure, and with much methodical labor. But there is no doubt that the whole subject will get due consideration when the archeologists begin upon it in the *Göttingen Archaeological Journal*, as they soon will. One literary, or semi-literary, result of this discovery may possibly be the settlement of the vexed question of what the Roman weights really were. Almost every piece of silver has its weight stamped upon it, and some of the stamped pieces have suffered little or nothing from the effects of time.

—It is the custom in German public schools that on the examination or exhibition days not only shall the pupils offer evidence of their improvement, but the efficiency of the staff of teachers shall also be put to the test. To this end it is required that one of them shall produce an essay on some subject of a literary or scientific character. On occasion of a recent examination of the Louisenstadt Realschule, in Berlin, the performance of this duty fell to a Doctor Lasson, who is a sub-master. He chose for his theme "Ideal Culture and War," and it is a correct, brief description of his essay to call it an apotheosis of war. War is a fundamental institution of earthly communities, the doctor thinks; but whether in saying this he only meant to be understood as declaring it a historical fact that war always has been a fundamental institution of such earthly communities as we know anything about, and that it seems likely to continue to be

so; or whether he meant to say not only that war has always existed, but always will exist, and always ought to, we are not informed. At all events he has much disgusted the Prussian Liberals, or many of them, and much pleased the Prussian Conservatives, who laud his profundity. The Realschule is a town-school, to be sure, and such sentiments as please the Conservatives and Count von Bismarck are sentiments better suited to the masters and sub-masters of schools that are royal foundations. But Doctor Lasson is not likely to be compelled to regret very bitterly that he has received, as he has, a good deal of tongue-thrashing in the Town Council, which is largely Liberal, and may perhaps take his place from him. His address is not, so far as we are aware, published, but it may pretty safely be doubted if its author has added so much to the extant thought as to the extant rhetoric on the subject. The glorifiers of war on abstract grounds, or because it promotes self-culture by calling out some of the very highest qualities of human nature, say things hardly more new—if a little more valuable, possibly—than are said by the humanitarians who set so exaggerated a value on spilt blood, and are so weakly sentimental over the physical sufferings and the assumed—no doubt falsely assumed—moral and spiritual deterioration of the soldier. But however all these deep things may be; whether or not the fundamental necessities of the race and the planet require perpetual warfare; whether, on the one hand, "carnage is God's daughter," or, on the other, is a monster of the pit, it seems to be true that more and more every year for a long time to come the people who have to pay for wars will be getting into their hands the war-making power; and there is good hope that they will make less war than Louis Napoleon might, for example, or the Czar, or, in general, the personages with whom the wastefulness of war and the consequent taxes are not matters of so much concern as several other things. There is, for instance, little doubt that England grows less pugnacious with each decade. There is little doubt either that the United States, having now learned what it never knew, or never felt, before—the expensiveness of fighting, will grow, is growing, comparatively pacific. Of the moral aspect of the question of war we say nothing. As we have said, no matter how Doctor Lasson may have settled the fundamental conditions of national and social life on our earth, it is, we feel sure, well worth while to give more or less thought to this economic aspect of it as affording a probable help to forecasting its future.

—Just at present Russia is behaving towards the Jews in her dominions with a little more civility than she has at other times accorded to that race. She permits an "Israelitish Theatre" in Warsaw, and, more than that, permits the managers to print their programmes not only in Russian and German, but also in the otherwise proscribed Polish. The language of the stage is German only—of course with the Jewish lisp—and most of the plays, we imagine, are German; some of them, however, are produced expressly for the "talented players of the Mosaic confession," and of one such we find a description in the *Pall Mall Gazette*. The title of it is "Jacob und seine Söhne," and it is a drama in four acts, with much music, from several composers. The play follows strictly the tale as it is told in the "Book of Genesis"—though it does not set forth Joseph's later glory—but the music is not wholly Hebrew; Mozart is borrowed from, for Zeluka—who is "Mrs. Colonel Potiphar," her husband being der Herr Oberst Potifer—courts Joseph to the tune of "La ci darem la Mano." The personages are, the wicked Zeluka just mentioned; Potiphar; three Ishmaelite slave purchasers; Jacob; "Joseph, his darling son," twice the victim of misplaced affection; his wicked brethren—except little Benjamin, whose presence is not required by the exigencies of the drama, which we take to be one of a series—and, finally, various courtiers and soldiers. Act First and Act Second take place in the land of Canaan, the scenes of the second being laid in the interior of the patriarch's house; the scene of the third act is laid in the land of Ephraim, where the first, second, and third Ishmaelites bargain for Joseph—after the brethren have sung the opening chorus of "Les Huguenots." The last act is laid in Egypt and takes place wholly in the house of Potiphar. It is here that we have the most dramatic scene as well as the finale of the piece. The "La ci darem la Mano" is given by the lady of the colonel; Joseph takes the part of Zerlina; he recounts the favors which have been showered on his unworthiness by der Herr Oberst and rejects the wife's advances; then follows the incident of the cloak; Mrs. Potiphar rings the bell, the attendants enter, and the curtain falls. The audience are said to look and listen with grave naïveté and with much of that general demeanor which we may suppose to have characterized our ancestors in the days of miracle-plays and "moralities." Two curious customs obtain at this Varsovian Theatre—one, a revived custom once prevalent in the Western theatrical world, and the other a custom which has never before, we believe, prevailed either in Christendom or Jewry.

There are no women among the performers; Fraa Potifer's part was played by a smooth-faced little Hebrew. And every person in the audience who belongs to the better classes—that is to say, every person who pays more than half a ruble for his seat—is required by the managers to put into the treasury an additional small sum, amounting to five per cent. of the price of his ticket. This levy goes to the poor—the Hebrew poor, we suppose—of Warsaw.

ALLEN'S LATIN GRAMMAR MANUAL.*

"WHY does not some scholar who is qualified write a good Latin Grammar?" is a question that has been asked so often by many teachers of Latin and most faithful students of that language, that it has come to have a sound of despair. The Latin grammars in common use are bad text-books, because they all contain several important errors. They are mistaken in greater or less degree with regard to certain Latin constructions mostly—though not wholly—relating to the syntax of the verb. They do not state the rules of syntax in a simple and intelligible manner, but on the contrary, in language so involved and obscure that one of our first classical scholars declares himself unable to understand the meaning of certain rules found in most of them. They are loaded down with a mass of unnecessary verbiage relating usually to matters which the beginner does not want to know; and finally, they fail to discriminate properly between what is important and what is not, so that a scholar has given him a rule which he will have to apply in reading every page of his Virgil or Cicero, and one of whose use he may find but a single example in all his reading, as both alike important, and both alike to be learned *verbatim* in the metaphysical—or shall we call it nonsensical?—language which grammarians so much affect.

The ordinary scholar cannot be persuaded to make himself master of these grammars, or if under the eye of some severe drill-master he does so, he has good reason to regret his wasted pains afterward. The system of what we call, with a real, if unintentional, sarcasm, "teaching Latin," as practised in most of our classical schools, would almost seem to have been devised for the purpose of inspiring in the minds of beginners a sincere and reasonable hatred of the study of Latin. If any boy, after blundering through the mazes and blind paths of "Andrews and Stoddard," can still profess with truth to have any regard for the study, he must be either preternaturally good-natured, or possessed of a wretchedly perverted taste.

At a time when classical studies have been assailed rigorously as, at best, involving an unprofitable use of time, the text-books in mathematics and the physical sciences, and even in the modern languages, have become excellent in plan and arrangement, while the Latin and Greek grammars have been neither well-arranged nor correct, and far, indeed, from being interesting, and classical studies have suffered seriously from the bad text-books from which they have had to be pursued.

The book before us seems to us the first successful attempt to remedy the difficulties we have indicated. The Messrs. Allen have begun by rejecting courageously a great deal of information contained in the old grammars which is unnecessary for beginners, including some things which the more advanced Latin scholars must know; but the book, as they take pains to say in their preface, is intended for learners, not for teachers, and the latter must look elsewhere for information upon the nicer points of the language. By this process of omission the authors have accomplished what will seem to those familiar with the old grammars the remarkable feat of stating the elementary principles of Latin Grammar, including Etymology, Syntax, and Prosody, in 120 pages of not very fine print, and yet have had room to give a remarkably full number of quotations in illustration of those principles.

But to reduce Latin Grammar to a small compass, though a meritorious, would not have been a great undertaking; our authors have gone further, and have attempted conscientiously to state the rules of Syntax in simple, comprehensible terms, therein departing widely from the traditional grammar-language. Grammar is, after all, a somewhat abstruse science, and the attempt to simplify its language is, therefore, difficult, but we think that all must admit that the Messrs. Allen have been very fortunate, and certainly far more successful than any of their predecessors.

They deserve the thanks not only of beginners but of all Latin scholars for doing so much to clear up the subject of the subjunctive mood, which other grammarians have made a very slough of despond, in which many a journey to the land of classical learning when well begun has prematurely ended. They begin at the beginning by abandoning the old theory that the potential idea is the leading one in the subjunctive, and by omitting

the old translations by "might, could, would, and should" which boys have been at so much pains to learn in schools, and to unlearn at college. In the treatment of this difficult matter they confess their indebtedness to Prof. Goodwin, to whom all classical scholars now owe so much, and some of their best ideas about the subjunctive are borrowed from his "moods and tenses." With this assistance they have not only explained the subjunctive mood much better than any of their predecessors, they have the credit of having founded their explanation upon correct principles, which none of their predecessors have been wise enough, or courageous enough, to do.

To say that this grammar is a better text-book than any which is now in use would be but feeble praise; to say that it could not be improved would be praise undeserved. Every competent teacher in looking over the book will see errors of detail which could be amended, and especially the practice of condensation seems to us to be carried so far as to lay the authors open to the suspicion, which we hope is undeserved, of having considered it an important point to make the number of pages the smallest possible. For instance, the conjugation of the verb, as it stands printed, is so condensed, that we are sure that it hardly would be understood by any beginner who tried to master it without a teacher. As for the errors of detail, it is proper to say, as we know the fact, that future editions will be in a very great measure, if not entirely, free from them, as the work is now undergoing thorough revision at competent hands.

CURRENT FRENCH LITERATURE.*

AUTHORS, publishers, and others interested in the question of international copyright will find useful information in "La Propriété Littéraire en France et à l'Etranger." It gives laws of 1866, and text of conventions entered into by France with England, Spain, Russia, Belgium, Italy, Prussia, Portugal, Austria, and the Pontifical States. The first of these was with Sardinia, August 28, 1843, the last with Rome, November 5, 1867, leaving Denmark, Greece, Sweden, and Turkey the only European countries with which France has no literary convention. These international treaties for the protection of literary property do not appear to be difficult to make. Why should not we too have ours?

It has been well said, since we speak of laws and treaties, that he best understands the Roman and Byzantine historians who has mastered the Institutes of Justinian, or the laws by which the Roman Empire was governed, and which are the fountain-head of the modern jurisprudence of all the nations of continental Europe. In this field our English literature gives the student little help beyond a chapter of Gibbon and the work of Thomas Collett Sandars (Lond. 1853). Sandars says "nearly a century has elapsed since the publication of the last English edition of the Institutes of Justinian," totally ignoring honest Dr. Harris, who, with travail, translated and published Justinian in 1814. True, it was a very little Justinian, without comment or notes. For Warnkœnig and the rest of the learned German hive had not yet opened; the Gaius MS. was as yet undiscovered. The musty old manuscript was found in a Verona convent (1816); then came Niebuhr, Savigny, and a host of lesser lights deciphering, scratching, reading, commenting. The long lost Gaius! Jubilee Germanorum! Göschen's report on it (Academy of Berlin, 1817) is worth reading. Mr. Sandars might well make his "amplest acknowledgments" to Ortolan, author of the "Explication Historique des Instituts de Justinien," the seventh edition of which work (first edition is of 1827) is now before us in 3 vols. 8vo. It is learned, thorough, and exhaustive.

"La Guerre de Montagne" of M. Fr. Ducuing is written with a certain facility and verve. Treatment of a subject purely military, by one who never saw a battle, not even a mountain skirmish. Our author appears to have made the acquaintance of Marshal Bugeaud in his old age, and often listened to the garrulous old warrior as he fought his battles o'er again, and showed how fields were won. As souvenirs of a great general, legitimate interest might attach to such a work, but of the attempt to make rules of warfare from the loose talk of an old soldier to a civilian, a failure is the necessary result. In Mr. Ducuing's version of Braddock's defeat national vanity walks booted and spurred over history. "General Braddock, at the head of 6,000 men and 36 cannon, was attacked by 250 French and 600 Indians. That the French are formidable in an attack is universally recognized. It must necessarily be true when we see this handful of militiamen rout a body of 6,000 English, supported by cannon." So you see it was the French, not the Indians, who defeated Braddock. Mr. Ducuing also has a chapter on the rebellion. Curious!—these foreign appreciations of our wars. The trail of the serpent is over them all.

* Manual Latin Grammar. Prepared by William F. Allen, A.M., Professor of Ancient Languages and History in the University of Wisconsin, and Joseph H. Allen, Cambridge, Mass. Boston: Edwin Ginn. 1868.

* The works noticed may be had at F. W. Christern's, New York.

The New York *Tribune* last week published an advertisement—nearly two columns of small figures—giving numbers of certain shares of Suez Canal stock in arrears of payments, and notifying owners that on a day named such stock would be sold. The fact of such publication in a New York paper is evidence that we have Suez shareholders among us. To these, "De la Marine Marchande à propos du Percement de l'Isthme de Suez, par M. Marius Fontane," might prove profitable reading. Taking Bombay as a mean point of destination in the Indian Ocean, the economy of distance from New York to Suez over the Cape route is 2,439 leagues—6,200 by Cape, 3,761 by Suez. It is surprising how old this new undertaking is; for we find Voltaire, just 116 years ago, in his "Essai sur les Mœurs," qualifying as "an enterprise worthy of the most enlightened ages, the renewal of the canal dug by the ancient kings, and afterwards re-established by Trajan."

Transition is easy from Suez to a "Voyage dans le Soudan Occidental, par M. E. Mage, Lieutenant de Vaisseau." It appears that the fanatical abolitionists are not all in the United States. Here we have General Faidherbe replying (May, 1868) to Lieutenant Mage's dedication, and referring to the "usefulness of the black race on the globe" without finding it necessary to deprive them of the imprescriptible rights of family and individual liberty. Then, to make the matter worse, Lieutenant Mage—authorized to select his escort from among the entire French garrison at St. Louis, confines his choice to negroes—Africans *pur sang*—assistant-engineers, boatswains, soldiers—all of them, ten in number, remarkable for their intelligence, speaking French perfectly, besides several African tongues, and (some) the Arabic! Could we obtain as much linguistic acquisitions among ten American diplomats taken as they come? The result of three years' (one continuous) exploration in the heart of the Senegambia-Niger country is here given in a handsome volume, profusely illustrated with engravings and maps—a treat for amateurs in African discovery.

From barbarism in Africa we turn to one of its European phases in "Madame Montespan et Louis XIV. Etude Historique, par Pierre Clément." It is matter of notoriety in French history that the Duc d'Antin, a son of Madame de Montespan, with a keen sense of his mother's dishonor, religiously burned every document connected with her history, and especially every letter, billet-doux, and scrap of writing from Louis XIV. The title of this book, therefore, somewhat piqued our curiosity, but we find that M. Clément merely undertakes to tell again the too-oft-told story of this *liaison* from scraps of St. Simon, Madame de Sévigné, Voltaire, Bussy-Rabutin, and the despatches of the Grand-Monarque to his ministers—for among his gravest affairs of state was the care of certain women. We had really hoped that this sort of history-writing had gone out of fashion. And yet here is a man of recognized literary merit—a member of the Institute of France—wasting his talents and erudition on the story of the court mistress of her day. People talk of modern degeneracy and the corruption of our nineteenth century. What is it to the picture St. Simon paints us? "Les grossesses et les couches furent publiques. Le salon de Madame de Montespan devint le centre de la cour," etc. Then we behold Montespan clad in a "*robe merveilleuse*"—described by Madame de Sévigné as "d'or, sur or, rebrodé d'or, et par dessus un or frisé, rebrodé d'un or mêlé avec un certain or qui fait la plus divine étoffe qui ait jamais été imaginée." Then our Montespan played cards occasionally. Count de Rébenac tells us that losses of 100,000 crowns were common. "Christmas day she lost 700,000 crowns; she played 150,000 pistoles on three cards and won" (the pistole was worth \$13 of our money of to-day). Her frequent journeys were in a six-horse chariot, followed by a similar one with six female attendants, two baggage-wagons, six mules, and twelve mounted men, besides officers. In order that she might pass without delay, the miserable roads were, under royal order, expressly repaired by crowds of that wretched, starving peasantry described to us by La Bruyère—their hard work, a *corvée*, being, of course, forced and without pay. What must they have thought, as they saw her rapidly pass, like a brilliant meteor? Possibly that the German soldiers said who saluted her at a review with cries of "*Königshure—hure!*" Montespan told Louis that "the Germans were really too naïfs—to call everything by its name." People talk of the insolence of modern vice when they see Pearl and her ponies in the Champs Elysées. What is that to the Montespan, cutting off the queen's carriage and galloping past her Majesty at a grand review in order that she may be the first to reach "the well-beloved" Louis?—and this, too, in presence of army and people. In all this handsome and well-written volume of 450 octavo pages there is but little of edification save the grand letter of Bossuet to the king (July, 1675), and the story of the efforts made by Bossuet, Bourdaloue, and Père la Chaise to save Louis from his degradation. France has brilliant pages in her history better deserving the pen of M. Clément

than this story of Montespan and fifty others *ejusdem farinae*. The régime under which they flourished—one of neither civil equality nor of political liberty, nor freedom of conscience—has, let us thank heaven, passed away. And it is significant that so great a man as Montalembert, who is usually counted in the Legitimist ranks, not long since publicly declared of "cet ancien régime, I will merely indicate a single defect—a fatal one. It is dead! Never and nowhere capable of resuscitation."

As something more comprehensive and learned than even "St. Elmo," we commend the "Histoire de la Misère ou le Prolétariat à travers les âges, par Jules Lermina." By the way, the word *misère* is without its precise equivalent in English. It is neither destitution nor want nor poverty, for these are rendered by *dénûment*, *besoin*, and *paupéreté*. And it is more than poverty, for it conveys the idea of suffering, both moral and material. Nor does misery render it, for *misère* includes that also. Our book proves one thing at least—Young France is not dead. Far from it. Our author prefaces by rushing over to London, where, in a short interview with Ledru Rollin, he discusses "mille questions," and converses anent "all men and all things." Dedication his work to Ledru Rollin, he reconsiders the matter before reaching the end of his preface, evidently perceives there is too much honor for one, and closes with a dedication to him and P. J. Proudhon—and there is really plenty for two. Logically beginning at the beginning, he starts off with Adam, who was the first poor man. Then through Pagan mythology, ancient Scripture, Jewish dispensation, Babylon, Greece, Rome, New Testament, Middle Ages, Christianity—in a curiously composite style in mixed imitation of Voltaire, Lamennais, and Alex. Dumas, he takes us by the hand and leads us down the ages. He finds but little to admire. Of some historical characters he speaks in very handsome terms; among others, of the "Man of Nazareth," with whom he is not altogether satisfied, although he compliments him by citing what we know as the Lord's Prayer and the Beatitudes. Then he favors us with the report, full, true, particular, and moreover *parfaitement inédite* (as a French publisher might say), of a conversation that took place on the hill of Golgotha just after the crucifixion. This conversation was between Simon, his two sons, and an "*inconnu*." This "*inconnu*" we take to have been the author himself. For, short of believing him 1868 years old, there is no way of accounting for his limitless erudition. He thinks Jesus "*d'une habileté extrême*"—exceedingly clever, smart. It was very acute in Him, he thinks, to divert the attention of the poor from their sufferings in this life by holding out to them the prospect of an eternal recompense in heaven.

With the cross, symbol of Christianity, he is much disgusted. It is *sombre, sinistre, affroyable*. "The time has come," he tells us, "when the poor are no longer willing to allow it to stand—that cross whose shadow chills and oppresses them." But although dissatisfied with Christ and his apostles, it is good to find in our author's pages one character we may feel at liberty to contemplate with respect and veneration; Barrère is the venerable being. Jules quotes that virtuous citizen approvingly, and adds, "*car Barrère fut un honnête homme*." And yet there are people who think that guileless patriot was not done entire justice by Macaulay! It would be very difficult to concentrate within an equal number of pages so much vanity, frivolity, cynicism, and revolting treatment of ideas that by well-mannered atheists are usually treated with some consideration, as we find in M. Lermina's work—which is of but little importance except as the exponent of a class of works which, while noisily advocating progress and freedom, frighten the timid and make the judicious grieve.

Of quite another school is the book of Dr. Evariste Bertulus. "L'Athéisme du Dix-neuvième Siècle devant l'Histoire, la Philosophie Médicale, et l'Humanité." A very formidable indictment, too, bristling with learned citations. In the name of his fellow-men, the doctor protests that he is descended neither from a vegetable (Schmidt), nor a fish or seal (Dr. Lamel), nor, finally, from a monkey (Drs. Vogt and Filippi). The monkey question is well treated, and the conclusion is that we are not "*singes sans queue perfectionnée*." The author maintains that Cabanis and Fourcroy were not atheists and materialists. We believe it is Carlyle who attributes to Cabanis the saying that the seat of the soul is in the smaller intestines. What Cabanis did say was that the brain secretes thoughts as the liver bile, or the kidneys urine. Gall, with his "Organologie Phrénologique," continued the school of Cabanis, and successfully vulgarized science, until extinguished in France by serious researches in mental alienation and the fun of Gavarni, who showed in one of his most laughable sketches, "que le système des bosses est né de la bosse des systèmes." Then came the overthrowers of Cabanis—Bichat and Pincel. Bichat, unconscious of his genius, unconscious that he had founded a school, sells his great work on anatomy for 25 louis d'ors to a publisher who

made half a million out of it. The question is raised as to the sole cause of mental alienation being lesion of the brain; stress is laid on the corollaries of Esquirol. 1. Organic lesion in insane is found in sane. 2. Autopsy of insane shows no alteration of brain. 3. Autopsy of sane shows alteration, suppuration, and even partial destruction. Granting the march of science since Esquirol's day, it is claimed that his conclusions are sound. The question of duality of man is admirably discussed. The existence of the vital principle is discussed. Is it or not inherent in organized matter? Then come Cudworth and Cousin; progress of medical science in France; Comte and his positivism, chemistry, galvanism, doctrine of spontaneous generation, etc.

And here comes another of the same school. Dr. F. Morin, with his "Bréviaire du Médecin: Précis de Médecine Rurale, d'Economie et de Philosophie Médicale." One of Balzac's most charming novels is his "Country Physician," "Le Médecin de Campagne." One might almost imagine that his hero had survived in Dr. Morin, and written the book before us—a book that such a man as Dr. Oliver Wendell Holmes might read with pleasure, and all young physicians with profit.

Philarete Chasles, a French writer of distinction, is somewhat known in this country by his work—by no means his best—on "Anglo-American Literature and Manners," an English translation of which was published in New York in 1852. M. Chasles stands high as a critic. The volume before us, "Voyages d'un Critique à travers la Vie et les Livres," is the second of a series of three—the East, Italy and Spain, and (in press) England and the United States—and made up of fragments of history and criticism—literary recreations—in which M. Chasles talks always agreeably, and often with erudition, of Charles of Anjou, Borgia, Machiavelli, Beccaria, William Penn, the Cid, Cervantes, Ignatius Loyola, Quevedo, Ximenes, etc. He adds an interesting chapter on Spanish literature, in which he amply recognizes successful American labor in that field. After complimentary tribute to Irving and Prescott, he devotes several pages to Mr. Ticknor's admirable "History of Spanish Literature," qualifying his volumes as "d'une valeur inappréciable et auxquels tous ceux qui s'occupent de littérature Espagnole seront désormais forcés de recourir." "Its notes," he continues, "are full, its citations correct, its details irreproachable, its details infinite. Written in marked sincerity (la bonne foi y règne), no divagation, no declamation—in short, no humbug (*sic*), no display, work everywhere, conscientiousness, too—affectation nowhere." M. Chasles regrets that they have in France no translation of Mr. Ticknor's work.

On opening "Les Ecrivains Modernes de l'Allemagne, par H. Blaze de Bury," we are somewhat startled to find Immerman, Achim von Arnim, Novalis, Jean Paul, Rückert, Bettina Brentano and her brother Clement, all cited as modern writers of Germany. And yet the title-page says 1863 with the candid air of being the first edition. Running over a few pages we readily recognize the same book we read one long summer's day at Baden-Baden, years ago. There is little in it new to the average American student of German literature, except some few of the author's appreciations, which are frequently poetic, and sometimes eloquent.

Two handsome 8vo volumes give us "La Vie et les Travaux du Baron Cauchy, Membre de l'Académie des Sciences." Cauchy began his scientific career as assistant engineer on the great public works ordered at Cherbourg by Napoleon I. He was highly thought of by Cuvier and La Place. Biot said of him, "His life presents an admirable example of Christian virtue joined to the highest faculties of the intelligence. He is one of the most eminent mathematicians France has produced, and his personal character was not less remarkable than his mathematical genius." We can best convey an idea of his scientific position in France by stating that it is similar to that of Gauss in Germany. Cauchy died in May, 1867. He was specially distinguished for his successful labors in pure geometry and on the theory of light. With Arago, he was in 1852 exempted from obligation of taking the oath, and continued to hold his professorship at the Sorbonne. Outside of his scientific career, Cauchy was known as one of the very few men who had the moral courage to brave the fury of a political fanaticism that, at one time, raged in France very much as Know-nothingism raged in the United States. We mean the anti-Jesuit warfare. Newspapers, pamphlets, and novels had for several years but one inspiration—denunciation of the Jesuits. Eugène Sue's "Wandering Jew" was the most remarkable of the novels. Baron Cauchy was not alone in the breach. Among others equally bold and prominent were Vatisménil, the jurist, Count Montalembert in the Chamber of Peers (it was then he uttered the famous "We are the sons of the Crusaders and fear not the progeny of Voltaire"), and in the Chamber of Deputies, the noble Pierre Berryer—the same who died the other day.

Somewhat too soon for history comes M. Theodore Juste's handsomely typed and amply margined "Leopold Ier, Roi des Belges." It reads like an old file of modern newspapers. We looked through it in vain for some word concerning Leopold's special agent to the United States during the rebellion, whose mission was to obtain such reliable information as would enable the Nestor of European monarchs to decide in which direction lay victory and wisdom. From statements of leading men, "bankers and others," here in New York, the agent concludes that the rebels must triumph. His report decided Nestor's policy. And when came news of Lee's surrender, "an angry man was he." So ran the story, well vouched for; but nothing of it is to be found in M. Juste's book.

Sermons on the Failure of Protestantism, and on Catholicity. By the Rev. Ferdinand Ewer, S.T.D. (New York: D. Appleton & Co.)—These sermons have made a good deal of noise, and several worthy ministers have devoted themselves to the task of refuting them; but their principal, if not their only, claim to notice, at the hands of either historian or logician, is the fact that they are in form an attack on Protestantism, made from the pulpit of a Protestant church by a Protestant clergyman; for the amusing fact is that Dr. Ewer is himself as stout a Protestant as any of the sects he denounces, and talks as scornfully of the Church of Rome, and stands in exactly the same relation to her. The sermons are, in fact, a striking illustration of the injurious influence on the understanding often exercised by pulpit oratory, and, owing to the complete exemption from criticism which it usually enjoys, an influence which nothing but constant watchfulness and severe and sustained training will enable a minister to resist.

Dr. Ewer's discourses are, in reality, an elaborate attack on Christianity, and, if they prove anything at all, prove that the attempt of the Church to evangelize the world has turned out one of the most preposterous failures in the history of mankind. He shows that in the first five centuries at least 115 sects, "some of them of enormous size," grew up in the Church; that in the seventh century the whole organization split in two, owing to the successful attempt of the Romish Church to usurp dominion in the West; that is, to use Dr. Ewer's words, "to impose her yoke," "to add novel doctrines to the Catholic faith," to "incrust" it with "Romish errors," and "force upon it improper customs." This split and usurpation lasted six hundred years, the majority of Christians remaining on the side of Rome, till in Henry VIII's time there occurred a third, and the Anglican Church arose, which, Dr. Ewer says, was the Catholic Church reformed, but which the majority of Christians pronounce a ridiculous heresy, without priesthood or sacraments. Then even this new organization has split also, and that portion of it which he calls "the Catholic Church" is now confined, eighteen hundred years after Christ's death, to one corner of the globe, and contains, all told, perhaps at the outside a quarter of a million of the thousand millions of living men. Dr. Ewer sets down the "Anglican Catholics" at twenty millions; but he gets these figures solely by counting in the majority of the English people; the fact being that the "Anglican Catholics," in the sense in which he uses the phrase, constitute an infinitesimal minority of the nominal Episcopalians; the great majority of the population of England and Wales being either dissenters or pagans. The Roman Catholics being ruled out of Dr. Ewer's church, and the other Protestant sects and the indifferents and rationalists being ruled out also, all that is left us of the Church, as established by Christ for the salvation of the world, is the few congregations here and in England, largely made up of women, who heartily concur with Dr. Ewer, and the Greek Church, with its eighty millions of degraded, ignorant, and half-heathen priests and believers, with whose condition he can hardly be personally acquainted. His triumph and delight, as displayed in the pamphlet before us, at having carried his disciples to this conclusion, and the lofty confidence with which he promises, with the aid of his "Catholic" brethren, to make short work of the unbelievers against whom, according to his own account, the Apostles and Fathers and the whole body of believers have for nearly nineteen centuries warred in vain, make the sermons, we do not like to say amusing, but certainly curious reading, for any student of the religious phenomena of the day.

A Summer in Iceland. By Professor C. W. Pajikull. Translated by Rev. M. R. Barnard, B.A. Illustrated. (London: Chapman & Hall. Philadelphia: J. B. Lippincott & Co. 1868.)—The author of this work is a Swede, and professor of geology at the University of Upsala. His chief motive in visiting Iceland was to study the formation of its east coast, particularly as being more interesting in a mineralogical point of view, and having been less explored than the rest of the island. In reporting his experiences, however, he has chosen to address a wider circle of readers than could have

been obtained for a purely scientific monograph, and the result is a singularly thorough account of the country and its people, containing, so far as we know, more and better information than is to be found in any other book on the same subject—at least in English. The frank and easy style of the original has been well preserved by the translator, except that occasionally he becomes too colloquial, as when, for example, he uses "invite" for "invitation."

A foreigner in describing the customs of Iceland cannot fail to employ a great many negatives. He will observe, first, if you please, that "there are no snakes there;" and then that the houses have no chimneys, and no fireplaces for warmth; no ovens, no floors, no ventilation, no light, and no cleanliness; no security against damp and vermin; that the farmers have no agricultural implements, and nobody any carts; that the graveyards have no tombstones; that there are, with one exception, no public schools, and no poor-houses, and no executioner; no woods, in the common acceptance of the term, and consequently no timber for building or fuel; no thunder in the summer time; no prejudice against homœopathy, but the contrary; no male tailors. Bread is baked in an iron pot, and is not a constant article in an Icelander's diet. If he be poor, he will eat dried fish smeared with butter instead. Meals are taken sitting on beds in place of chairs. The horses refuse oats. Turf and dung, and even fish-bones and seaweed, are used for fuel. Children are taught at home, and examined there and at church by the minister; there are no illiterate Icelanders, and few who are not proficient in history and geography. There are also few who do not drink brandy with considerable frequency, at sixpence the quart; importation of which increased nearly eighty per cent. from 1849 to 1862. Add the universal habit of snuff-taking; the common need, but not use, of insect powder; and a more than German practice of kissing among the men, and you have a people with whom a protracted stay, or even a brief entertainment, would seem intolerable. The professor recommends, in fact, that the traveller carry a tent, and, as far as may be, his own provisions.

Not the worst part of Icelandic diet is horseflesh, eaten by some of the inhabitants of the south coast, who "thrive on it." It is said to possess the quality of imparting a good complexion. . . . "Possibly," continues our author, "it may have been this fare which gave our ancestors those beautiful complexions for which they are renowned in the Sagas; for they were regular gluttons when horseflesh came in their way. The three commandments of the Catholic priests to their proselytes were, 'Not to have more than one wife;' 'not to expose their children;' and 'not to eat horseflesh.'"

Whatever effect these injunctions may have had on the Scandinavian and German worshippers of Odin, the Icelanders not so readily abandoned along with their paganism a wholesome and symbolic article of food. According to the *Kristni Saga*, as cited by Ampère, Thorgeir, the lawgiver and chief of the republic, was obliged to concede to his subjects that if they would be baptized and worship God, they might still expose infants and eat horse, which must, however, be sacrificed in private. This was in the year 1000, and Iceland was until recently almost the only country in Christendom in which Catholicism had not suppressed hippophagy, which philosophers and philanthropists are just beginning to revive.

But if the now Protestant Iceland has cause to reproach Rome for what it has lost of carnal indulgences, on the side of literature and political independence it bears little affection for the memory of Luther:

"The zenith of Iceland's glory was from the beginning of the twelfth to the middle of the fourteenth century. . . . After this brilliant era . . . a period of enervation succeeded, during which the country gradually retrograded, so that at the end of the last century the nation was hastening with rapid strides to meet its downfall. The introduction of the Reformation is assigned to be the great cause of this retrogressive motion; as the only counterpoise to kingly authority which then existed in the country was thereby done away with; while at the same time, by the suppression of the Roman Catholic priesthood, its wealth was dispersed; and education, which it was the special province of the clergy to disseminate, was driven out of doors. From a political point of view, therefore, the Icelanders do not regard the introduction of the Reformation into the country with any feelings of self-congratulation; on the contrary, they look on it as the greatest misfortune that could have befallen them."

The religion most needful for Iceland at the present time appears to be that of a board of health rather than of a board of foreign missions. The first blow should be struck at the native architecture, as the nest of the frightful epidemics (not wholly unconnected, perhaps, with volcanic disturbances) which have ravaged the country in such thick succession. A down-east schooner that should ply steadily between Maine and Iceland for a few years, taking pay for lumber in wool and elder-down, would do more to regenerate the people than a fleet (say) of tract-distributing *Rob Roy*s. The woody growth of the island consists almost exclusively of

common and dwarf birch; on the north coast a few mountain ashes, twenty-five feet high, are the "big trees" of Iceland. One would naturally imagine that the absence of these from the landscape must be seriously felt, but such is not the testimony of our author:

"Though the expression a 'treeless country' conveys rather a depressing impression to the mind, still this is far from being the case with Iceland. Uno von Troil correctly remarks, in his description of Iceland, 'that there is not a tree to be found beneath which friendship and innocence can meet.' But woods are not really missed here. And this is, of course, owing to the physical appearance of Icelandic nature. When, for instance, one stands on some eminence, and looks towards a mountain some nine miles distant, which is clad in its dark blue summer dress, or whose summit is enveloped in a cap of snow; or else if one sees it all aglow from the rays of the setting sun, the absence of forest tracts does not strike the mind. Or if one gazes over a grassy plain, where no disfiguring fences obstruct the view, but where either a river winds along in its sinuous course or a lake reveals its shining surface to the eye, the senses do not feel the want of forest land, for a plain such as this is not the forest's proper home. Neither is their absence noticed when gazing on the barren sandy waste, which one knows to be periodically deluged by the destructive waters of the Jökul, or when wondering at some rigid lava stream. And again, if one directs the eye up toward the mountain slopes, which properly should be the forest's home, it finds them covered with such a brilliant carpet of mingled grass and flowers that no wood is needed; or else they are so steep and inaccessible that it would be childish to wish a forest to grow there. Wherever one turns the eye one finds an ample compensation, and the impression which the mind receives is, 'I do not miss the forests.'"

A Handbook for Travellers in Syria and Palestine; including an account of the Geography, History, Antiquities, and Inhabitants of these countries, the Peninsula of Sinai, Edom, and the Syrian Desert, etc. New and revised edition. In two volumes. (London: John Murray. New York: John Wiley & Son. 1868.)—This is one of the few hand-books of travel which, though destined to serve as guides, can be enjoyed by the general reader. This is owing partly to the nature of the countries described, almost every spot of which has a permanent historical interest, while they hardly possess anything of importance to the traveller which is not marked with peculiar features, characteristic of Eastern life, and apt to excite the curiosity of the reader; and partly to the merits of the author—known, though his name is not given, to be the Rev. J. L. Porter, author of "Five Years in Damascus" and of "The Giant Cities of Bashan"—who is not a mere book-maker to order, like most authors of guides, but a Biblical and Oriental scholar of great attainments, and an able writer. Animated by the conviction that "Palestine is the stage on which the most wondrous events of the world's history were enacted," he has attempted to "group on the old sites the chief actors in the sacred dramas," overlooking "no known Scripture locality," and omitting "no incident of Scripture history which would tend to enhance its interest." His diction, enlivened by well selected quotations, is far from being dry, but at the same time free from the absurd pathos into which less learned describers of the same scenes are so apt to fall. He tells, and often very minutely describes, what he has himself seen and closely examined, and expresses his opinion, whenever it conflicts with the results obtained by other investigators of note, with the conscious independence of conscientious research. He sketches the past and present jointly, and sheds the light of the latest enquiries—including the excavations of Lieutenant Warren—over the ruins of old, now held by the Arab and Turk, Druse and Maronite. Introductory historical sketches, maps and plans, remarks on the pronunciation and meaning of Arabic names and words, a general index, and an index of places not identified, serve to explain or complete the descriptive portions. These are most ample on Jerusalem, Petra, Damascus, and Palmyra. The author's criticisms, within the narrow limits drawn by his orthodoxy—an orthodoxy of the strictest kind—seem to us generally sound, though many a positive statement might be disputed. But we must confess that his inclination to accept ancient Jewish statements as historical facts goes even beyond the demands of the most exacting orthodox criticism. Even he who, like the author, unhesitatingly declares his belief in miracles wrought "by a direct exercise of Divine power temporarily overcoming the laws of gravitation" must feel perfectly free to reject any part of the so often exaggerated or colored narratives of Josephus, not copied from the Bible. Yet our author, in an exceedingly brief sketch of the history of Palestine, is anxious minutely to relate after that Jewish historian how Alexander of Macedon was received by the high-priest of Jerusalem, "arrayed in his gorgeous pontifical robes," etc.; how the conqueror "saluted him, and adored the sacred name inscribed on his mitre;" and how he explained this singular conduct to his followers by telling them that in a dream "at Dios in Macedonia, pondering how to subdue Asia," he had seen that figure and received from it divine encouragement, which he now saw confirmed.

The same disposition, so favorable to the traditions concerning the Hebrew people, makes the author, in his "Chronological Table," accept, as established, several dates for which there is either no sound critical basis or no basis at all. He not only knows, for instance, the precise years when the various judges and King Saul commenced their rule over Israel, but also the year—(2224 B.C.)—as if the events could take place in a twelvemonth—in which "Aram's family colonize Syria, or Aramea, and found Damascus—Canaan's family colonize Palestine, and found Sidon." The latter date is probably not meant to be understood as precise, but then the reader ought to be informed by an "about" that this is the case. Nor can the following be defended, which contains one date for two events upward of two years apart: "588. Zedekiah rebels. Nebuchadnezzar, after a two years' siege, burns Jerusalem," etc. On the whole, however, the book is elaborated and revised with a painstaking care such as is rarely bestowed on books of its kind. As a guide to the Holy Land and adjoining regions, it has probably no equal; as a literary work on the geography of those countries, it deserves a place among books of higher pretensions.

Memoires de Griscelli. Par l'auteur des "Révolutions" et de "À Bas les Masques." (Bruxelles—Genève—Londres. 1867. 16mo, pp. 343.)—The fact that no man is a hero to his valet does not prevent the valet from seeming very heroic in his own eyes; and it has seldom been our fortune to find a more striking illustration and realization of this possibility than the autobiographical record contained in the "Memoirs of Griscelli." The author and hero-errant of this little volume was a Corsican peasant, and born at Vezzani, "near the centre of the isle which gave birth to the great Napoleon." The first seven chapters of the book are devoted to a sketch of his youth, and the manner in which he passed through the several stages of infant, school-boy, goatherd, agriculturist, and soldier, until he became, in 1850, the secret agent of Napoleon III., an office which he filled for eight years with no less satisfaction to himself than to the Man of December. His description of the *coup d'état* is brief but graphic. The most significant page in it is the simple column of figures showing the amount of money distributed among the soldiers, from twenty thousand francs to each general of division down to five francs to every private. This money (fifty million francs in all) was advanced by the Bank of France, on condition that that establishment should have the right to increase its capital six hundred millions. Griscelli says that Napoleon was for some time in anxious doubt as to the issue of his enterprise, and that he had twenty-five million francs secreted in a carriage, with which he was ready to cross the frontiers of France in case the *coup d'état* should fail; thus justifying the pasquinade of a distinguished French poet:

"Des deux Napoléons les gloires sont égales,
Fort bien chacun le sait; ce ne sont faits nouveaux:
D'Europe le premier prenait les capitales;
Le troisième aux Français prenait leurs capitaines!"

The author interweaves the story of his own exploits with brief characterizations of Persigny, De Morny, St. Arnaud, Fould, Troplong, Rothschild, Palmerston, Prince Menschikoff, and other prominent public men of Europe, well known to the world in their court costumes, but exhibited here for the first time *en déshabillé*, and that, too, of the narrowest and scantiest pattern, and spices it with several chapters of scandal, the headings of which—"Miss Howard," "Duchess Castiglione," "Countess of Gardonne," etc.—are sufficiently suggestive.

In 1859 Griscelli passed from the service of Napoleon to that of Cavour, and remained in this position till the death of the Italian statesman in 1861, after which he became successively the secret agent of Antonelli (1861-1863), Francis II. (1863-1864), and the Emperor of Austria (1864-1867). During the war of 1859 he was sent by Cavour to watch the movements of Napoleon III., and this espionage continued during the entire campaign, which ended with the premature peace of Villafranca. One of the most interesting chapters in this "Second Part" of the volume is entitled "Ricasoli," and gives an interior view of the rapid series of revolutions which dethroned the Grand Duke of Tuscany, the Grand Duchess of Parma, and the Duke of Modena, and in which Griscelli represents himself as playing the chief part. Griscelli's narrative is piquant, but his speculations on political affairs are of very little value. The most amusing portions of the book are his moral reflections on the deplorable depravity of the human race, as exemplified by the scenes in which he himself acted the principal and by no means most honorable rôle. It is amusing in its way to hear praises of honesty and rectitude, and denunciations of treachery, from a man whose livelihood depends upon systematic falsehood, whose very existence is a disgrace to Christian civilization, and whose most brilliant deeds (as recorded in his "Memoirs") are such as would stain the memory of a galley-slave.

In chapter xxxiv. Griscelli describes his interview with Pius IX. and Antonelli, the object of which was to devise means of assassinating Napoleon and Garibaldi. The proposal was first made by Cardinal Altieri, "minister of the Holy Church." Two brigands, Ortoli and Mariani, who had been sentenced to the galleys for murder, were released from prison by order of the Sacred College, and promised five hundred thousand francs for killing Napoleon and one hundred thousand francs for killing Garibaldi. To Griscelli were confided the general supervision and execution of the project, which, however, he did not intend to carry out, not because he felt any conscientious scruples about committing murder, but because he was at that time in the pay of Cavour, and wished to do nothing that would tarnish his "professional honor." The plot failed, owing to the loquacious indiscretion of the two cut-throats who were employed to do the work and the vigilance of the French police at Rome. Ortoli and Mariani were arrested and proved guilty of alleged designs, but escaped through the influence of Cardinal Antonelli.

Griscelli's judgments of public men are not worth much and are often very far from the truth. Thus he depicts Garibaldi as "a hero for some, an adventurer for others—in fact, a political chameleon, donning to-day a monarchical dress-coat, to-morrow a revolutionary cassock; an ambitious harlequin whose career terminated worthily at Aspromonte." So far as he has any convictions, Griscelli is a papist of the ultramontane type, and a bitter enemy of New Italy. His sentiments on this subject may be found in a brochure published by him a few years ago, and entitled *Révolutions, ou La Vérité sur les hommes et les choses du royaume d'Italie*. That this pamphlet won for its author the title of "Baron of Rimini" conferred upon him by the ex-King of the Two Sicilies is in itself sufficient to condemn it. We may say here—what we did not know when we spoke of the magazines last week—that the article entitled "The Secret Agent," in the January number of *Lippincott's Magazine*, is borrowed from the memoirs of Griscelli a fact of which the writer of that paper makes no mention whatever. In justice to Griscelli, to the reader, and still more to himself, he ought to have given the source of his information.

A Modern Historical Atlas, for the use of colleges, schools, and general readers. By Rev. William L. Gage, editor and translator of "Ritter's Palestine," author of the "Life of Carl Ritter," etc. (New York: D. Appleton & Co. 1869.)—The purpose of the author "has been to present the configuration of the leading countries of the world at each of the epochs of modern history," which, with him, begins with the first year of the Christian era. Dittmar's "Historischer Atlas" served as a basis for his elaboration, numerous other authorities being consulted, and due acknowledgment is made in the preface to Mr. Charles B. Odiorne "of the valuable assistance . . . which his skill as a topographical draughtsman" has rendered "in bringing this volume to its present mechanical perfection." This praise—of the assistant as well as of the volume—is decidedly undeserved. It would be hard to find more carelessly executed maps than the sixteen constituting Mr. Gage's "volume"—a volume indeed, for the thickness of the pasteboards on which the maps are mounted more than counterbalances their paucity and smallness. Both cartographer and author seem to have had a very faint idea of the task before them. The three first maps, representing "The Known World in the Augustan Age, A.D. 1," "The Known World at the Death of Constantine, A.D. 337," and "The Known World at the Division of the Roman Empire, A.D. 395," are all drawn on the same plan, and yet the "Grecia" (*sic*) of each has an almost entirely different shape, and that whimsically drawn. Cilicia, on the first map, is placed south-west of Phrygia, to occupy the place of Caria, Lycia, etc., Pergamos crowds out Lydia, extending as far as the Halys; and Calatia (Galatia) is all on the east of that river. Palmyra, on the same map, is marked NNW. of Damascus, and Susa on an invented large river, flowing through Carmania and Persia; the Celts of Gaul are placed north of the Seine, and the Catti on the upper Elbe; Hispania Tarraconensis and Lusitania are made to cross each other, the latter being stretched to the Ebro; and Aquatani, Norbonensis, and Sarmoe stand for Aquitani, Narbonensis, and Sarmia. China is given with the barbarous names of its provinces, Shantang, Kiangnang, and Footchien (*sic*), as if they were all of ancient origin; but no room is found for the names or the courses of the Borysthenes, Tanais, and Tyras, as if these rivers were of post-Augustan discovery. On the second map, Cilicia occupies its right place, and Lydia takes that of Caria and Lycia; Galatia extends to the Euphrates, and Palestina is all south of Jerusalem; the great central river of Persia has disappeared, and Susa is the nearer to the Tigris, as this river has in the meanwhile considerably changed its course; Ctesiphon (Ctesiphon) appears on the same river, Epirrus, side by side with Grecia, and

near the headwaters of the Vistula, *Corrochiuaim*, which, in spite of its Hebrew termination, designates no Jewish town, for it stands for Carrodunum, just as *Suevin* stands for Suevi, and *Lazyges* for Jazyges. Lusitania, however, no longer extends to the Ebro, which has also changed its course. On the third map, Lusitania is again extended beyond its historical limits, while its metropolis, Ollisippo, modern Lisbon, is changed into Obisippo, and its neighbor, Bætica, into Rætica. More distant Rætia changes both name and position, being called *Rethia*, and stretched across Northern Italy, from which it was separated by the Alps. Noricum is pressed eastward, and wedged between Pannonia and Illyricum. Pergamos, Galatia, and Lydia hold their wrong positions, while the Halys disappears. On the other hand a nameless river, or canal, is made to connect the Euxine with the Caspian Sea. Jerusalem is marked near the headwaters of the Jordan. The Jazyges continue to be *Lazyges*. On all of the three ancient maps Macedonia is placed north, instead of west, of Thrace, between this province and Mesia. On none of them is either Sarmatia or European Scythia given. Brutti, *Ampulia* (Apulia), Epirius, and Pelopon(n)esus, all in one group without another word between them, may suffice to characterize the "perfection" of the fourth map, representing "Europe about the End of the Fifth Century," which, as regards correctness, is neither worse nor better than the following mediæval and strictly modern maps. The latter, however—we mean both mediæval and modern—are remarkable for their extraordinary omissions. For, though this atlas is destined to teach the general reader "to understand distinctly the political divisions of Europe during the memorable epochs of which our Prescotts and Irvings, our Motleys and Carlyles have written," there is not a single map in it on which could be discovered—were it only in parentheses—the name of Castile or Aragon, of Navarre or Provence, of Maine or Normandy, of Picardy or Artois, of Brabant or Hainaut. Of France as it existed between the years 814 and 1763 there is only one map, and that contains no name besides Paris and Avignon, Seine, Loire, and Garonne. Had Mr. Gage merely borrowed from Spruner—say, by means of the cheap photo-lithographic process—he would have rendered not only greater service than by his present compilation, but some service, which, as it is, he can hardly be said to have rendered anybody.

La Géographie du Talmud. Mémoire couronné par l'Académie des Inscriptions et Belles-Lettres. Par Adolphe Neubauer. (Paris: Michel Lévy Frères. New York: John Wiley & Son. 1868.)—The task set by the Paris Academy which crowned M. Neubauer's book was "to collect all the geographical, topographical, and historical data concerning Palestine which may be found scattered in the two Talmuds, the Midrashim, and other books of Jewish tradition (Megillath Taanith, Seder Olam, Siphra, Siphri, etc.), and to arrange them systematically, critically revised and compared with the corresponding contents of "Josephus, Eusebius, Jerome, and other ecclesiastical and profane writers." He who has an idea of the vast literary field embraced in these few words, of the more or less intentional disorder which pervades the Talmud, as well as the more purely "haggadaic" writings of the ancient rabbis, and of the uncritical manner in which those scholars of the Synagogue treated, or rather played with, everything not strictly belonging to the laws of their people, will at once perceive the extraordinary difficulties with which the author had to contend. His work is the product of rare erudition, painstaking research, and able criticism. But the author himself acknowledges—and in reality it requires no particular modesty to do it—that a large portion of the results of his critical examination rests on a rather slender conjectural basis. The little gained, however, will be highly appreciated by all interested in biblical geography. M. Neubauer's merit consists in compiling and systematically arranging the critical contributions of others rather than in valuable discoveries of his own. In sifting the views of recent rabbinical critics—such as Rapoport, Geiger, or Grätz, to mention some of the most conspicuous—he is generally considerate and judicious, but his decision seems to us to be more than once rendered in too apodictical a shape. Thus, for instance, Harkavy's numerous arguments for reading "Iberike," in certain passages which are generally understood to mention "Africa," appear to us to be rejected on too trifling grounds (pp. 411-413). Iberia could not have been a "pays presque inconnu" in the great rabbinical schools of Babylonia, which were frequented, as we hear elsewhere (p. xxiii.), by so many pupils from Armenia and Asia Minor. The Talmudical passage quoted (p. 402), concerning the promise of Sennacherib to take the Israelites to a land like theirs, is certainly in favor of the Iberian hypothesis, for in what could Africa be meant to resemble Palestine? Altogether, we believe M. Neubauer to underrate the geographical knowledge of the rabbis, and on the other hand to attach too much importance to some of their sayings, in spite of the equivocal character of the "haggadaic" talk—

so well defined by him—and the corrupt condition of the talmudical texts. The sayings quoted, however, are very felicitously interwoven with the dry geographico-critical material accumulated in the book, and may be said to bestow on it a peculiar charm. Side by side with such childish exaggerations as these, "Between Gibthon and Antipatris there were formerly sixty ribbos (myriads?) of towns," "Now there is no room there for sixty ribbos of reeds," we find the noble anecdote of Dama, the pagan Ascalonite, who refused to make an immense sum on the sale of certain jewels because he could not fetch them without awakening his sleeping father. To this last is attached the following: "Rabbi Eliezer was asked, To what extent is one bound to honor one's father and mother? He answered: Go and ask the pagan, Dama ben-Nethina, at Ascalon." What besides the talmudical play-talk is apt to render the book interesting to those to whom the geography of Palestine is no special study, is its "Preface," which contains a sketch of the origin, the development, and character of talmudical and kindred literature, a sketch confessedly written "without any pretension of teaching anything novel to scholars," but well apt to enlighten on many an interesting point "those who know the Talmud merely by name." This introductory work, however, is decidedly too brief for its purpose, and, we believe, also too hastily done. The division of the contents of the Old Testament into legal, narrative, and mystical parts—unexplained as the reader receives it—must certainly appear both arbitrary and strange. From the passage in Deuteronomy (xii. 21), which is quoted after the rabbis in support of "Sinaitic tradition," the principal part in this connection is omitted, to wit, the words "as I have commanded thee," referring to a command not to be found in any part of the Mosaic writ. The chronological dates, too, are rather loosely given. This is the more surprising as the author has in preparation an historical volume of "Études Talmudiques," which general title covers also the "Géographie du Talmud," as first part—a volume which every friend of Jewish history and literature will be glad to see published.

La Philosophie en France au XIXe. Siècle. Par Félix Ravaisson, Membre de l'Institut. (Paris. 1868.)—This is one of the reports "sur les Progrès des Lettres et des Sciences en France," published as a supplement or complement to the Exposition Universelle. M. Ravaisson, whose competence for the work of preparing the report on philosophy was established by the publication of his (unfinished) essay on the metaphysics of Aristotle, thirty years ago, has since then rarely been heard from by the public. His report shows him to have remained no idle or uninterested observer of events in the philosophical and scientific worlds. It is made with great soberness and fairness. His judgment of the celebrated Eclectic School is not different from that now generally passed on it, that it was superficial, *à la mode*, and a matter of popular *entraînement* rather than thorough-going and based on severe, impartial thought. M. Ravaisson defines it as "a brilliant development of the demi-spiritualism inaugurated in France by Royer-Collard." He agrees with Taine in his designation of Cousin as an "orateur philosophe." The disciples of the Eclectic school "were the most often not convinced" but persuaded "by the seductive influence of the words or style" of their master. The account of Comte and positivism is just and sufficiently full, and points out distinctly the radical changes which took place in Comte's philosophical stand-point from the beginning to the end of his career. Of peculiar interest to English and American readers are the developments or modifications of positivism made in England, especially by Mill and Spencer, which are succinctly pointed out and discussed by M. Ravaisson. After naming, characterizing, and briefly discussing all the French works of the present century on philosophy in its various phases and connections, especially the peculiar idealism of Renan and Vacherot, who make God the "category of the ideal" but non-existent, the position of Claude Bernard and the "experimental school" of scientific men as to the relation of philosophy and positive science, where he finds, with M. Caro, the signs of an accommodation between the two, and also works on psychology and mental physiology, M. Ravaisson concludes that the recent history and present state of philosophy and general science in France point to a displacement of the "pseudo-positivism" and "semi-spiritualism" of the first half of this century by a *positive* yet idealistic philosophy, recognizing intelligent will, the root of which is love, as the rational and essential factor of all existence.

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